

# The Psychological Review:

A COSMOPOLITAN ORGAN OF

*Spiritualism and Psychological Research.*

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## NOTES AND COMMENTS.

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### THE LATE EPES SARGENT.

This month I am able to redeem my promise of presenting the readers of the *Psychological Review* with a portrait of this gentleman. No word of mine is needed to increase the interest with which, I believe, all who knew him, either personally, by correspondence, or through his writings, will regard this picture. The story of his public life has been well and graphically told by an abler pen than mine in the initial and second numbers of this magazine for the current year. It is no exaggeration to say his fame was world-wide. In every country where Spiritualism has obtained a footing—and where has it not?—his books were recognised as amongst the best that had ever been written on the subject, and it was with keen feelings of regret that the tidings of his transition were received; for at no time did the movement need such support as men like the subject of my notice could give it, than at that period. His calmly logical mind, combined with a facility for clothing his ideas in graceful and telling language, rendered his exposition of the facts and philosophy of Spiritualism peculiarly acceptable to many, and not a few will be



1. *Chlorophyll a* and *Chlorophyll b* contents were determined by the method of Arar and Cook (1987).

able to trace their initiation into this study to a perusal of the writings of Mr. Sargent. It simply remains for me to direct the attention of those who desire copies of this photograph, unmounted or mounted in the ordinary way, to the advertisement pages of this magazine.

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#### FORM MANIFESTATIONS.

In the December number of the *Harbinger of Light*, M.A. Oxon. contributes a letter in which, after kindly reference to the *Psychological Review*, he touches upon the question of Form Manifestations, having special regard to the weighing experiments which are now being carried on by our friends at the Antipodes in connection with this phase of the phenomena. All that M.A. (Oxon.) has to say on this subject is so good and worthy of perusal that I venture to reproduce those portions which refer to this question entire.

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As pointed out in the earlier numbers of this Review, similar experiments have been carried on in this country, notably at Newcastle, in connection with the mediumship of Miss Wood. Very curious results were obtained, and I was extremely sorry to learn that the experiments had been abandoned (through no fault of the medium), and that there was no present probability of definite and correct conclusions being arrived at in that quarter.

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M.A.'s remarks in the *Harbinger of Light* are as follows:—"I notice, with pleasure, that you are availing yourself of the opportunity of observing the phenomena of form manifestation through the mediumship of Mr. Spriggs. I use the above term by preference, for I am convinced that the word materialisation does not always apply. I have on more than one occasion seen what was a clear case of Transfiguration of the Medium—a phenomenon not less interesting than that of the building up of a separate form, but one that needs to be carefully differentiated from it, if we hope to arrive at exact results from our investigations. It is one of the drawbacks to the use of a cabinet for the seclusion of the medium that it is very difficult to say exactly what has taken place on a given occasion. It would seem, however, clear that you have arrived at proof of 'the distinctness of the forms from the medium,' as well of their objective reality. And it certainly seems that the measurements of height, varying as they do from 5ft. 8½in. to 3ft. 11½in., are conclusive of the presence of organised human bodies of very dissimilar size. The weighing experiments make for the same conclusion; and, assuming the exactness of the observations made, and that light sufficient for accuracy was always kept up, the results are of high scientific value. Sources of error, I need not point out, are numerous. We found it extremely difficult, in our experiments at the B.N.A.S. séances held for this purpose, to steer clear of all, though we had an automatic recording apparatus specially made, through Mr. Blackburn's kind-

ness, for our purpose. The absence of sufficient light is the great difficulty. If you have overcome that, and have had your weighing and measuring machines under clear inspection, when one form weighed 80lbs. and another measured 3ft. 11½in., the medium's height and weight being respectively 5ft. 6½in. and 146½lbs., you have reason to congratulate yourselves on your success."

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He then continues:—"What a vast mass of problems are suggested by these experiments! What are these forms? When I have had close opportunity of observing some of them, they have seemed to me to be by no means permanently organised. The very flesh of some seemed to be in a state of flux and reflux, as though the material atoms were held together by a power of attraction that was variable. Still more clearly has this been the case with the drapery with which they are so abundantly surrounded. Yet they would seem to be solid, possessed of all the organs of a human body, having a heart that beats, hands that sometimes show a powerful muscular development, flesh that is of natural temperature, teeth that can inflict a severe bite, and even saliva. I always crave for means of solving the great problem of the method of producing these astounding results. The *Banner of Light* recently gave a circumstantial account of the melting away of one of these forms till nothing but its hands were left in the grasp of one of the sitters. Where did the liberated molecules go to? What would happen if such a form were kept separate from the entranced medium for a length of time? Would it continue to lead its life, united by a magnetic bond to him, or would it die out and fade away? Is it possible to perpetuate such abnormal life as Mr. Lake Harris pretends? or is his materialised wife a figment of the imagination? Speculation pales before the magnitude of the problems involved, and it is necessary to walk with extreme caution."

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I shall myself, in all probability, have something to say on this question of form-manifestation very shortly, having now the opportunity of investigation under peculiarly satisfactory conditions. One thing, however, is certain, and that is, that Spiritualists are not yet in a position to lay down a definite theory or theories with regard to this phase of their enquiry. Before this can be done, a more searching and scientific method of enquiry will have to be adopted. It has long been my firm conviction that the old lines of procedure—viz., dark circles, cabinets, and the total seclusion of the medium from the view of the sitters—are of no avail in cases like this, and that the sooner the higher methods of investigation are cultivated, the better will it be for the movement generally. On the one hand, nothing but the most disastrous results have followed, the phenomena being discredited, and the medium exposed to, oftentimes, I believe, unjust suspicion, whereas, on the other, any advances that have been made in the direction indicated, have been attended with increasingly satisfactory results. *Verb sap.*



## A POEM BY EMMA TUTTLE.

There is no sweeter singer in our ranks than the gifted lady whose name appears at the head of this paragraph. The following poem from her pen, which I came across the other day in the *Religio-Philosophical Journal*, is so good that it deserves all the publicity that can be given it. I therefore transfer it to these pages with a personal acknowledgment of appreciation. None but those who have passed through the ordeal of seeing loved children pass onwards can enter fully into the authoress's meaning—but then, how many have not been thus tried? Are not the dead many but the living few?

## GROWTH IN HEAVEN.

The mother sat in thoughtful mood and watched fair Claribel,  
Standing among the garden flowers, pure as a lily bell.  
The floating gold about her face, and white robes made her seem  
Like some young angel, brightening a brief midsummer dream.

How blest this mother heart to rear so fair a child, I said.  
"Oh! if you could but see the two! the living and the dead!  
So near alike my infants were that never one could tell  
The which it was one stooped to kiss, Clarine or Claribel.

"They seemed like Paradisal flowers down drifted from the skies  
Upon my pillow, all the lore of God's love in their eyes!  
But when they grew so large their feet chimed music on the floor,  
One died. The preacher said 'henceforth ye know her life no more.'

"That fateful day Death's presence stood between my pretty pair  
I scarcely dreamed that any hope could lighten my despair;  
It seemed so recklessly unjust Clarine lay dumb and chill  
While Claribel, her counterpart, lived, warm and laughing still.

"What though I writhed in agony and loathed to draw my breath!  
Though I should die, and all things die, she could not wake from death!  
And so at length, by slow degrees, my soul began to cry  
For something which could compensate my dire calamity.

"And lo! this truth flashed like a star athwart my spirit's gloom  
The growth of all unfinished lives beyond the silent tomb.  
I knew as Claribel's sweet life unfolded in my view  
As surely, and by such degrees, Clarine was growing too!

"Ah, joy! no mortal tongue need say its icy words to me!  
I know, as well as soul can know, they walk in company,  
And that as Claribel has grown from bud to perfect bloom,  
Clarine has grown to womanhood beyond the channel's gloom!

"If I were called to Heaven this day my ready soul would meet  
A daughter like my earthly child, serenely wise and sweet,  
And so I thank you doubly much for all the praise you said;  
I wish your eyes could see the two—the living and the dead!"

Our early dead! so safe—so safe from every sin and wrong.  
We mourn a broken strain we thought would swell into a song,  
We feel a hush which left unsaid a volume sweet and grand,  
But life and growth in Heaven, as here, march onward hand in hand.

JOHN S. FARMER.

MONTHLY SUMMARY  
OF  
CONTEMPORARY SPIRITUAL OPINION.

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“HARBINGER OF LIGHT” (MELBOURNE).

December.

Mrs. Foye and Mr. Thomas Walker have been causing quite a spiritual revival in Melbourne. *The Harbinger* publishes a special supplement containing a full report of a series of public sances held by Mrs. Foye. The tests are remarkable for precision, and especially so since they were given in a large public meeting, amid conflicting influences, and, as stated, “in the large majority of cases,” to persons who were not spiritualists, and who then saw Mrs. Foye for the first time.—A very interesting account is also given of Mrs. Foye’s discovery and development of her psychic powers. This dates back to the time of the Rochester knockings, when she was twelve years old. A friend had heard the raps at Rochester, and persuaded Mrs. Foye’s family to try a sitting. It was soon found that the little girl was a powerful medium; her gift developed in various directions with great rapidity; and ever since the age of fourteen, she has placed herself at the disposal of the investigating public in the States generally, and, for the last fourteen years, in California.—Whatever the explanation given of these curious tests may be, they were, in most cases, very successful. It would be useful and interesting to analyse the large number published in *The Harbinger*, and see how far they establish any theory of identity. This is beyond our space; but a contribution to the discussion is made by an intelligent correspondent of the *Melbourne Age*, whose letter is reproduced, with a rejoinder, hardly sufficiently cogent, from Mr. Thomas Walker. We are of opinion that the phenomena of thought-reading, when properly investigated, will throw a flood of light on such manifestations as Mrs. Foye’s, just as the phenomena of hypnotism do on the trance. Mrs. Foye’s is a very interesting phase of mediumship, and her success was unequivocal.—M.A. (Oxon), contributes a letter, dealing among other matters, with form-manifestations, apropos of the experiments with Mr. Spriggs. We refer to it elsewhere.—The discussion, somewhat personal on one side, and very acrimonious on both, respecting the tendency of free thought, is carried on between Dr. Robner and Mr. Malcomb. Our advice is, that he be let severely alone, and energy concentrated on work better worth doing.—There are many good things in a very good number that space forbids our noticing.

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“LIGHT” (LONDON).

*Light* is exceptionally full of valuable matter, and vindicates for itself in its enlarged state a title to a foremost position among the organs of Spiritualism.—Mr. Wedgwood records some very valuable facts about hauntings, and a very good case of the instantaneous

transmission of a letter between England and India. The evidence strikes us as singularly complete.—Mrs. Algernon Kingsford, M.D., read a very striking paper at 38 Great Russell Street on "Sorcery in Science." In the course of a powerful argument she compared the modern Vivisector with the old Sorcerer who (as Ennemoser said) "inverted nature itself, abused the innocent animal world with horrible ingenuity, and trod every human feeling under foot." The quoted accounts freeze the blood with horror and disgust. Mrs. Kingsford has done a public service in calling the attention of Spiritualists to this scandal.—Mrs. A. J. Penny contributes a series of papers on "Communicating Spirits: their Claims to Recognition," which are of permanent value as a contribution to the discussion of the question of Spirit-Identity. Her conclusions are enforced and illustrated by an elaborate series of quotations from Jacob Boehmen, Lake Harris, Kardec, and other writers.—Miss Arundale contributes a paper, one of those read at the series of Fortnightly Discussions held by the B.N.A.S., on "Positivism and Spiritualism."—M. A. (Oxon.'s) "Notes" form a considerable feature in each number, and deal with a great variety of subjects, conspicuous among them Theosophy, the *Church Quarterly* article on Spiritualism, and the *Rock* on the same subject.—The testimony to the remarkable mediumship of Mr. Eglinton accumulates. Mr. Meugens, Signor Rondí, and Mrs. Nichols give very clear testimony.—The B.N.A.S. are holding a series of "Evenings with Mr. Morse." His controlling spirit, in replying to questions, handles some very abstruse subjects.—Dr. G. Wyld pursues his inquiry into Buddhism, which he contrasts unfavourably with Christianity.—Mrs. Penny's argument receives a valuable comment in a letter signed "C. C. M.," in which the writer condenses and presents in very clear form Boehmen's division of departed souls into three classes, viz., the earth-bound; those freed from the astral body, but not yet endued with the heavenly body; and those who have attained the Divine embodiment.—We are glad to see from the published balance sheet that the B.N.A.S. is pursuing a course of useful work on principles of strict economy, and with a steady accession of members.

#### "THE MEDIUM" (LONDON).

Miss Houghton's "Chronicles of Spirit-Photography," which is noticed in our present number, is appreciatively reviewed. Attention is called to the series of papers on Spirit-Photography which appeared in *Human Nature*. That was, as the reviewer points out, the first work on the subject, and Mr. Burns deserves all the credit of having published some 10,000 illustrative photographs in connection with M.A. (Oxon.'s) articles. These papers have not yet been reprinted, but will form a part, we believe, of that forthcoming volume of "Personal Researches in Spiritualism" which the author has in contemplation.—"The Church of the Future" (a sermon by a Methodist minister, which led to his expulsion from that body), "Christ an Avatar," "Heaven's interest in human affairs" (two

sermons by Archdeacon Colley), and "Peter's trance and its lessons" (an address by the Rev. C. Ware at Plymouth), form the spiritual teaching of the month.—Signor Damiani writes to suggest that the thirty-fourth anniversary of Modern Spiritualism be celebrated by an exhibition of Spirit-photographs, and that some attempt be made to utilise Mr. Hudson's mediumship in the future. It is eminently desirable that this should be done. Nothing in the history of the movement is more singular than the sudden cessation of investigation into this subject when such results had been attained. We should cordially further any attempt at further investigation, and trust that means may be found to utilise Mr. Hudson's power to this end.—"Some of the conditions of Spirit-Physicalisation" is an article on Materialisation phenomena called forth by a letter of Mr. Smart in the *Harbinger of Light*, which is itself a comment on a letter of M.A. (Oxon.'s) to that journal. The paper in the *Medium* contains some acute suggestions as to the distinction to be drawn between transfiguration and materialisation properly so-called.

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"THE HERALD OF PROGRESS" (NEWCASTLE).

The attempt at organisation by means of a convention "solely conducted in the interests of the *Herald of Progress*" turned out a failure. "The meeting slowly gathered, every one seeming under a dense cloud of uncertainty and humiliation." Not even Mrs. Hardinge-Britten could lift it, and an adjournment was made to the coming anniversary of Modern Spiritualism. We should be very glad to find our contemporary established on a secure financial basis, but we fear that this is hardly the way to secure that end.—We miss our old friend A. T. T. P. What has become of him? Mr. Enmore Jones is the pervading personality now, but has little to say that compensates for the absence of Historical Controls.

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"THE BANNER OF LIGHT" (BOSTON, U.S.A.).

The alleged exposure of a well-known medium, Mrs. Crindle Reynolds, occupies all our Transatlantic contemporaries. The case, into which it is no part of our business to enter at length, seems to be precisely similar to many that have preceded it. Medial power was supplemented by the machinery of imposture. That gift was not always available, and, perhaps, having been prostituted for gain in a most unspiritual manner, was degraded and deteriorated. The dollars were a matter of necessity, and so dupes were gulled by easy methods of fraud. We do not say that this was so with Mrs. Crindle Reynolds, but such is the sad history of many an exposure. The testimony of Mr. Kiddle and others seems to place her mediumship beyond a doubt.—Mr. French wants "more spirits and less Crindle." Mr. Wetherbee cannot see his way to furnish investigators with brains or mediums with unadulterated honesty. He is disposed to think that Mrs. Reynolds, having had a solemn warning, will "go and sin no more." That will depend, we take it, largely on the character of her surroundings. Fraud in mediums varies

directly with folly in circles.—“Love mercy, do justly, sustain the truth, and take the consequences,” says John Wetherbee. And so say all of us.—Ingersoll is progressing. He recently spoke over the grave of a little child some words as touching as we ever heard from the lips of any priest or preacher. “We, too (he said), have our religion, and it is this: Help for the living—Hope for the dead.” A very good working-day Gospel.—Dr. R. C. Flower of New York is performing some remarkable cures. This healing of disease is one of the beneficent effects of Spiritualism.—Dr. Ditson gives some good evidence of materialisation with Mrs. H. Fay, 14 Dover Street, Boston.—M. A. (Oxon.’s) “Reminiscences of Epes Sargent” are reprinted almost in full. They have aroused great interest among Spiritualists both in this country and in America.—*The Banner* for the month is quite up to its average standard, and contains many items that space forbids us to notice.

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“RELIGIO-PHILOSOPHICAL JOURNAL” (CHICAGO, U.S.A.).

Mr. A. B. French pleads ably and well for purity and truth in spiritual teaching, and enforces the fact that audiences have their duty as well as speakers.—The first edition (5000) of M. A. (Oxon.’s) Church Congress Pamphlet is already exhausted. The American publisher announces a second of 5000, “and hopes to have calls for a dozen more large editions.” The American reprint is excellent, and the additions judicious and good.—Colonel Bundy gives prominence to an advertisement of the *Psychological Review*, and notices with high commendation M. A. (Oxon.’s) “Reminiscences of Epes Sargent.” A very imposing list of contributors includes from America Hudson Tuttle, A. J. Davis, W. E. Coleman, Alex. Wilder, J. R. Buchanan, Wm. Denton, Giles Stebbins, and others. It will do a great work, and we mean that it shall represent the best thoughts of the best thinkers in both worlds, new and old, to say nothing of that world beyond from which, as a fountain of inspiration, we draw our stimulus.—Mr. Lyman Howe draws attention, very deservedly, to the department of the *Journal* devoted to “Woman and her Work.” Mrs. Hester Poole manages it excellently.—Dr. A. Hume “having just arrived from London,” is exposing Spiritualism. He is exposing his own falsity, for London knows no such man.—Welcome to the Pilgrim! He has been attacked, like other good men, on account of his views, but he holds his peace, declining to stir up strife. He records a good séance with Watkins, who, however, according to the *Journal*, is no exception to the rule that genuine manifestations are often supplemented by false ones. He suggests, too, that Epes Sargent’s articles on “Devotional Spiritualism” that appeared in the *Journal* should be collected in book-form. An excellent idea.

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“THE TWO WORLDS” (NEW YORK, U.S.A.).

Our contemporary presents an excellent appearance, clean, clear, and pleasant to the eye: and the spirit is as good as the form. It is

full of interesting matter.—Mrs. Hyzer in answer to the question “Who am I?” replies, “I am God incarnate in matter. I am God, the imperishable, eternal, unwastable, unweighable, etc., etc.” That is a very large order! We wish that inspired orators would not make such vast demands upon us. “I” am nothing of the sort, but just “a spirit in prison.”—Dr. Watson does not believe in spirit-hair and spirit-garments. He says they are “matter—nothing spiritual about them.” Quite so: they are *materialised*. Does the doctor expect materialised substance to be non-material?—He tells a tough story (none the less true, we have no doubt) about “cutting a lock of hair from the head of a materialised form. In a few moments it got away from me, and passing several feet on the floor, ran up the dress to the head from which it was taken.” Very tough, and very injudicious! That lock of hair should have been left alone.—Mrs. Richmond discourses eloquently on the “New Dispensation.”—An appreciative notice of M.A. (Oxon.)s *Psychography* comes just as the book is out of print, and a new edition is called for. The same writer’s “*Reminiscences of Sargent*” comes in for high commendation as having “largely the value of an autobiography.” It is suggested that others should follow the example, and reprint the letters of Epes Sargent, which are full of interest and value.—Mr. Wallis on “Spirits—their nature and powers,” is well worth reading. The editor described it as an “exceedingly lucid, rational, and comprehensive exposition of the fundamental doctrines of Spiritualism,” and so it is.

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“THE THEOSOPHIST” (BOMBAY).

Colonel Olcott discourses on the civilisation that India needs.—Our contemporary *Light*, and our contributor M.A. (Oxon.), occupy a considerable space in the new year’s number of our occult contemporary. The Theosophists seem to be desirous of claiming every spirit, that is worth claiming, as a Brother! Accordingly they audaciously claim “Imperator” as one of themselves. M.A. Oxon. repudiates this in his notes in *Light*, and exposes the Theosophical pretence in a very complete way.—The Theosophists are looking after Buddhism too. They have taken it under their wing, and are very angry at Mr. Lillie for his attempt to prove that in its early days of purity it was a faith largely imbued with Spiritualism. They are going to bring down a High Priest, and the Chief of the Archive-Registrars of the sacred libraries of a place with an unpronounceable name on his head, and on that of his reviewer. They have not seen his book, but that does not matter. It is awkward, distinctly awkward, for our contributor. We trust the combined Priest and Registrar will not crush him.—Subba Row sets forth at weary length “*Esoteric Tenets on the Sevenfold Principle in Man*,” and the editor expands it with notes.—The most common sense paper is an address to ladies who desire to join the Theosophical Society. It contains some advice which is good, and some reflections which are very just.



## "PLANCHETTE: OR, THE DESPAIR OF SCIENCE."

By M.A. (Oxon.).

EPES SARGENT'S earliest book is dedicated to his friend, the Rev. W. Mountford, and the preface opens with a reminder that "more than twenty years ago we ventured to cross the border of what Emerson calls 'the great ill-famed land of the marvellous.'" As the preface is dated 1869, this will give us the latter years of the decade 184— as the commencement of his acquaintance with Spiritualism. The Hydesville phenomena commenced in —47, and "long before that period," as he tells us, he "had investigated the kindred phenomena of somnambulism, independent and mesmeric." We have, therefore, to deal with a man of wide and varied experience extending over a period not short of forty years.

The name *Planchette* is selected "rather as a convenient sign-post pointing to one little phase of the complex whole:" and though in —69, our author called it "The Despair of Science," he saw reason in his latest work, published in —81, to amend that statement, "its claims to scientific recognition being no longer a matter of doubt." The little volume thus named contains within the compass of a very portable book a mine of information which no subsequent publication by any writer has rendered obsolete. Epes Sargent had a way of enforcing his opinions by quotations from well-known writers that is very telling in controversial writing. Names the most unlikely are pressed into service, and some remarkable shreds and patches of out-of-the-way testimony and admission are recorded in these pages.

We have a clear account of the Rochester rappings, and of the phenomena which occurred in the presence of Kate Fox (now Mrs. Jencken) in the early days of the movement. Mr. D. D. Home has a chapter to himself, in which some of the extraordinary phases of his mediumship, such as elongation of his body, and his handling fire, are carefully detailed. The Salem witchcraft phenomena of 1692 and 1868 are correlated with the modern miracles of Spiritualism, special reference being made to a work on the subject by Rev. C. W. Upham, published in Boston, U.S.A., in 1867. While he was setting down all witchcraft as trick and delusion, there lived in Salem, hardly a stone's-throw from his house, a young man who possessed these very gifts in a measure not often met with in man. Charles H. Foster, whose mediumship is here commendably treated, is as remarkable a medium as the world has ever seen.

A chapter is further devoted to the phenomena witnessed in the presence of other mediums, Colchester, Mr. Cushman, Miss J. Lord (Mrs. Webb), Miss Laura Ellis, Mr. Charles H. Read, and others. The phenomena do not differ in kind from those with which the world has been continuously familiar since the period when *Planchette* was written; but the cautious student will find the records of Sargent clearly and scientifically put, and he may rely on the care with which instances have been chosen.

Our author next passes to an account of the occurrences in the little village of Prevorst, in N. Wurtemberg, twenty-two years before the Rochester rappings; and shows how what took place in America found its counterpart in that distant place nearly a quarter of a century before. Some very apposite quotations from Dr. Justinus Kerner show that neither time nor place change the character of the objections brought against facts by an incredulous scepticism. "None of those gentlemen," says he, "who call themselves the friends of truth, took the least trouble to prove these things at the time, and on the spot . . . none of the gentlemen who now, all at once, pretend that they would have liked so very much to have seen her, and who sit and write whole blue books about her, ever took a moment's trouble, while she lived, to see, to hear, and to test her." No: then as now, these gentlemen are governed by *à priori* principles.

Next comes a detailed and very valuable account of the phenomena which throw so much light on Spiritualism, those, namely, of Mesmerism and Clairvoyance. These Sargent held, to the very last, to be absolutely destructive of the materialistic hypothesis: and it was to the early study of them that he attributed his power of understanding and correlating the phenomena of Spiritualism. No chapter in his book is more worthy of study than this.

Apparitions, hauntings, and stone-throwing find brief elucidation: and Carlyle is made to contribute his share to comment. "Sweep away the illusion of Time," says the seer, "compress the threescore years into three minutes, and what are we ourselves but Ghosts? Are we not spirits that are shaped into a body? into an Appearance? We start out of Nothingness, take figure, and are Apparitions! . . . O Heaven! it is mysterious, it is awful to consider that we not only carry, each a future Ghost within him, but are, in very deed, Ghosts!" Sound sense that, far sounder than his subsequent ravings about Dead Sea Apes, and the like!

Considerable space is given to the various theories that have been advanced to explain facts: and keen replies are made to



the usual objections. These must be studied in the already condensed form in which they are originally put. Spiritualism, Pre-existence, Metempsychosis come in for discussion, and the system of Kardec is analysed, and a clear estimate of its value is given. No personal opinion is expressed, but it is known to his friends that the distinctive principles of the Spiritist School were not accepted by our author. He was willing to weigh all theories; he believed that absolute truth was the monopoly of no school of thought; he was ready, therefore, to hear all, but he was very cautious about accepting any all-round theory. A suspended judgment was his mental attitude.

When I add to the points already adverted to a chapter on Psychometry, and one on cognate phenomena in the Bible, in the early Christian Churches, and in distant China, I shall have shown cause sufficient for my statement that *Planchette* is a book that covers an extremely wide field of interest to the psychologist.

#### MR. LIVERMORE'S EXPERIENCES.

It is not easy to select from the mass of material any examples that may be quoted. That which I am about to summarise is one of the most astounding evidences of spirit-power recorded in the whole literature of Spiritualism. Having regard alike to the circumstances under which the phenomena were observed, to the character of the recorder, and to the nature of the manifestations, the narrative which I am about to reproduce is unique: though its salient points are emphasised by the experience of many a careful investigator subsequently recorded. The narrative in question I had the advantage of hearing frequently from the lips of my late friend, Benjamin Coleman, who took every means of verifying it when he was in America, and who was personally acquainted with Dr. Gray, of New York, to whom Mr. Livermore communicated it. Mr. Livermore was a wealthy New York banker, and he, Dr. Gray, Sargent, and Coleman are unimpeachable witnesses.

The loss of Mr. Livermore's wife caused him to seek for evidence of perpetuated life after bodily death, and he, at Dr. Gray's suggestion, arranged a series of sittings with Kate Fox, which commenced in February 1861, and extended to April 2nd, 1866, that is over a period of five years, and were more than three hundred in number—388 exactly. This is enough to show that no hasty generalisation was arrived at. No less than twenty-seven distinct occasions are specified in the nar-

rative\* on which, under most scientifically precise conditions, the appearances of Estelle, Mr. Livermore's wife, or of Dr. Franklin, or of both, were presented in palpable and tangible form. These phenomena took place in four different houses, (Mr. Livermore's and the medium's being both changed), and were accompanied by the most rigid tests. The figure of Estelle moved freely about the room, displaced objects, and wrote messages. It allowed portions of its dress to be cut off, *which, though at first of a strong gauzy texture, in a short time melted away and became invisible.*

At ten of these séances Dr. Gray was present, and at eight Mr. Groute, brother-in-law of Mr. Livermore. The precautions against deception were, as I have said, elaborate and complete. Dr. Gray says of Mr. Livermore that he is "not in any degree subject to the illusions and hallucinations which may be supposed to attach to the trance or ecstatic condition. He is less liable to be misled by errors of his organs of sense than almost any man of my large circle of patients and acquaintances."

Here, then, is a clear-headed, truthful, competent witness. His precautions leave nothing to be desired to ensure accurate observation. He is talking of the appearance of his wife, a subject on which he may be assured to be entitled to be believed. What does he say?

First of all he describes how, when the lights were put out, a rustling noise was heard, and a globular light seen to rise from the floor behind his chair. This grew until a figure appeared by slow degrees, "*and I recognised unmistakably the full head and face of my wife.*" This was repeated, with slight variations of detail, a few days after. "An illuminated substance, like gauze, rose from the floor, accompanied by a rustling sound, like that of a silk dress, and by an electrical rattle, loud and vigorous. The figure of a female passed round the table, and, approaching us, touched me. . . . The gauze seemed to be in folds over a melon-shaped oblong, concave on one side, and in this cavity there appeared an intensified, brilliant light. I looked, as directed, and saw the appearance of a human eye. Again receding with the rattle, the light became still brighter; and then re-approaching, the gauze, which had changed in form, was grasped by a naturally-formed female hand; and unfolding, revealed to me, with a thrill of indescribable happiness, the upper half of the face of my wife, eyes, forehead, and expression in perfection."

Such phenomena were of themselves beyond cavil, unless, indeed, their very magnitude and perfection should breed

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\* Chapter iii. pp. 55-79., Handy Volume Series.

doubt. It is too often lost sight of by enthusiastic proselytisers that a perfectly ignorant person cannot digest too much. A few plain facts will sometimes be digested when a string of miraculous phenomena (as they would seem) would but inspire revulsion. So it may be that to some minds Mr. Livermore's narrative may be too strong meat for digestion. To those, however, who are familiar with the later developments, what he describes will be remarkable only for the excellent conditions under which he observed and recorded his facts. These gradually grew in strength, until in the course of 1861 we find Franklin also frequently present in palpable form, "a large, heavy man: rather below the medium height: broad shouldered, and dressed in black," or sometimes in "a brown coat of the old style, with a white cravat." "His face," recognisable anywhere from the paintings of him, "was radiant with benignity, intelligence, and spirituality: his head very large, with gray hair behind his ears." The personality is complete.

Out of many accounts I reproduce from Mr. Livermore's note-book\* one of a séance held November 30th, 1861, and another on February 22nd, 1862.

"Saturday Evening, Nov. 30, 1861.—At home in my own house; carefully locked the door. Conditions favourable; weather clear and cold. Soon after darkening the room, heavy knocks came upon the table with the electric rattle, but without any light. By raps, the encouraging 'No failure to-night' was communicated. My cane and hat and a glass of water were called for. A vacant chair by the table moved and got into position without being touched by us. A request was made 'to close eyes,' when a sound, like drawing a match, was heard several times repeated upon the table, with no result. Matches were then asked for. I procured a number of wax vestas; and holding one over the table, it was instantly taken by a spirit-hand, drawn across the table, and ignited at the third attempt. We opened our eyes: *the room was illuminated by the burning match; and Dr. Franklin was before us, kneeling*, the top of his head about a foot above the table. We looked at him as long as the match burned; and he became invisible as it expired. . . . Soon after the male figure first appeared, the following was communicated by raps: 'Now, dear son, can the world ever doubt? This is what we have so long laboured to accomplish.—B. F.' Also, 'My dear, now I am satisfied.—ESTELLE.' Upon cards there was subse-

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\* Planchette, Ch. iii.

quently written by the spirit, as follows: 'This meeting is the most important we have ever had. Long have we tried to accomplish this manifestation, and success has crowned our efforts. You saw that I had only to light the match to show you that I was as naturally in form as you are. I have long tried to come in an earthly light, and have at last succeeded.'

"Saturday Evening, Feb. 22, 1862.—Appearance of flowers. Cloudy. Atmosphere damp. Conditions unfavourable. At the expiration of half an hour, a bright light rose to the surface of the table, of the usual cylindrical form, covered with gossamer. Held directly over this was a sprig of roses, about six inches in length, containing two half-blown white roses, and a bud with leaves. The flowers, leaves, and stem were perfect. They were placed at my nose, and smelled as though freshly gathered; but the perfume in this instance was weak and delicate. We took them in our fingers, and I carefully examined the stem and flowers. The request was made as before to 'be very careful.' I noticed an adhesive, viscous feeling which was explained as being the result of a damp, impure atmosphere. These flowers were held near and over the light, which seemed to feed and give them substance in the same manner as the hand. I have noticed that all these spiritual creations are nourished and fed or materialised by means of the electrical reservoir or cylinder, and that when they begin to diminish or pass off, incassation or increase takes place the moment they are brought in contact with, or in proximity to, the electrical light. By raps, we were told to '*Notice and see them dissolve.*' The sprig was placed over the light, the flowers drooped, and, in less than one minute, melted as though made of wax, their substance seeming to spread as they disappeared. By raps, '*See them come again.*' A faint line immediately shot across the cylinder, grew into a stem; and, in about the same time required for its dissolution, the stem, bud, and roses had grown into created perfection."

I have been influenced in presenting the chief details of this narrative by a belief that such are unknown to investigators of to-day. The appetite for wonders perpetually craves fresh food, and the records of the past are, to a great extent, lost sight of. If I can direct attention to such careful and admirable narratives as are contained, for instance, in the *Spiritual Magazine*, in Dale Owen's books, and in "Planchette," I feel sure I shall confer a benefit on present-day inquirers.

To go to another medium altogether, I append some evidence of the remarkable mediumship of Charles Foster from Epes

Sargent's careful record. It is no better and no worse than many another of the same type.

"Of our own experiences with Mr. Foster, we will record only one class; but with this we have repeatedly been made familiar, both at his rooms and our own house. We have reason to believe that there are several thousand persons at this time, in America and England, who could confirm our experience by their own with the same medium.

"Some time in 1861, seeing Mr. Foster's advertisement in the newspapers, we called on him at his temporary boarding-place, near the United States Hotel in Boston. We had intimated our purpose to no one, either at the moment or previously. We had been asked by no one to attend. We had never seen Mr. Foster. He had never seen us, as he said and as we believe. We sought him simply in his capacity as a professional medium to test his powers.

"He was alone in a small room, and we two remained alone during the sitting. The room was about 15 by 15, with two windows looking on the area back of the house. The curtains were up. It was noonday. There was no possibility of deception.

"At his request, we wrote twelve names of departed friends on twelve scraps of paper, and rolled the scraps into pellets. We were at liberty to use our own paper, or to tear from what was lying on the table. Mr. Foster walked away from us while we wrote; and we were careful that he should not see even the motion of our hand.

"The paper we used was fine as tissue paper. We folded, and then rolled up each piece separately, and pressed it till it was hardly larger than a common grape-stone. We placed the pellets on the uncovered mahogany of the table, and mixed them up. Mr. Foster ran his fingers rapidly over them, without taking up any one of them. Then, almost instantly, he pushed one after the other towards us, and, as he did so, gave us, without pause or hesitation, name after name, until he came to one which was a name so unusual, that we know of but two persons alive at this moment who bear it. 'The name of this person will appear on my arm,' said Mr. Foster; and, rolling up his sleeve, he showed us the name *Arria*, in conspicuous red letters, on the skin of his left arm.

"He had given the names on eight of the pellets correctly in their order." (Pp. 112, 113.)

This writing on the arm, akin to the stigmata of Christian Saints, was once rudely tested.

"At his manifestations on one occasion, when letters were coming on his skin, two men seized him rudely by the arm to discover the trick, as they called it. 'We know,' said they, 'that no letters will come on the arm while we hold it.' 'What will you have?' asked Foster. 'Something that will be a test,' cried they; 'something that will fit our case.' Immediately, while they were holding the arm, as in a vice, and glaring upon it with all their eyes, appeared in large round characters the words, *two fools!*" (P. 120.)

But no series of extracts can do more than give samples of the book. It is full of excellent matter from cover to cover, and will long remain, as it is now, one of the best hand-books for inquirers.

## A POEM.

BY EPES SARGENT.

THE following original verses by the late Epes Sargent have recently been sent to me. I do not know whether they have at any time found their way into print. Probably they have in his own country. The MS. is in his own writing, signed, but not dated. The hymn breathes the simple, pure Theism which was the distinguishing feature of his religion.

M.A. (OXON.)

Jan. 22, 1882.

SOUL of my soul ! impart  
 Thy energy divine :  
 Inspire and re-create my heart  
 And make Thy purpose mine.  
 Thy voice is still and small,  
 The world's is loud and rude :  
 O, let me listen to Thy call,  
 And be with life renewed !

Give me the mind to seek  
 Thy perfect will to know ;  
 And lead me, tractable and meek,  
 The way I ought to go :  
 Make quick my spirit's ear,  
 Thy warning voice to heed ;  
 Soul of my soul ! be ever near  
 To guide me in my need.

E. S.

## A PHILOSOPHY OF IMMORTALITY.\*

By J. W. F.

IN view of the many expressions of longing after some sensible evidence of the reality of a future life, and for some, if only the faintest, shadow of intercourse with departed friends, it might have been expected that the whole world, certainly the religious world, would have welcomed with profound thankfulness any evidence however slight for the sake of the sceptical and the comfort of the sorrowing. The yearning of humanity, weeping for its departed and praying for some token of their existence, and of their sympathy with the bereaved, finds fitting expression in such language as—

“Tell us, ye dead, will none of you in pity  
To those you left behind, disclose the secret?  
Oh! that some courteous ghost would blab it out;  
What 't is you are, and we must shortly be.”

And—

“O my lost love, and my own, own love,  
And my love that loved me so,  
Is there never a chink in the world above  
Where they listen for words from below?  
Once I spake, and I grieved thee sore,  
I remember all that I said,  
And now thou wilt hear me no more, no more,  
Till the sea gives up its dead!”

A response to such cries may not come in the way desired or expected at first, and courteous ghosts naturally expect to be treated courteously. When Shakespeare makes Prince Hamlet say to the apparition of his father, “Thou comest in such a questionable shape that I will speak to thee,” he evidently uses the word questionable in its best sense. His father's spirit came in a form which could be questioned, therefore he would question it. But public opinion generally says to Spiritualism—“Thou comest in such questionable shapes that I won't speak to thee; I will call thee imposture, and set conjurers at thee; or thou art unconscious cerebration, and should'st take physic. At best, or worst, thou art a spirit of darkness, to be exorcised if possible, and if not I shall close my eyes from seeing and stop my ears from hearing thee or of thee. For if good spirits are ever permitted to revisit their friends we have agreed that they must come in this or that manner.” Alas, poor ghost!

\* “A Philosophy of Immortality.” By the Hon. Roden Noel, author of “House of Ravensburg,” “A Little Child's Monument,” &c. Pp. 210. London: W. H. Harrison, 38 Museum Street. 1882.



Yet the phenomena of modern Spiritualism, or psychism, have not appeared too soon. A gross Materialism which threatened to prevail has been most fittingly met by a materialistic Spiritualism which has proved a most effective break-water against the waves of Agnosticism and unreasoning Scepticism.

Although sure evidence of the fact that departed friends exist after the death of the physical body does not necessarily prove immortality, it removes the primary hindrance to the perception of that truth, and so thousands, to whom no kind or amount of reasoning could ensure conviction that man survives bodily separation, have become firm believers in a future state: just as the fact of one Man's resurrection availed more to restore the failing faith of his disciples than all the light of promise and prophecy concerning it. In phenomenal facts the gospel of futurity is now preached to the poor in spirit. Yet even the poorest intellectually crave for something more than fact, otherwise there could be no mental and moral progress. Every fact is an illustration or fulfilment of an eternal principle, and the knowledge or assurance of principles is faith, or philosophy!

Hitherto all attempts at a philosophy of immortality have been based on *a priori* arguments, or on the testimony of written revelation, and have failed in the most important requisite of giving any definite idea of the *nature* of the future state of which the writers assumed the existence.

Now that the materials are more ample, a philosophy worthy of the name has been written by one well qualified in all respects for the work. Mr. Noel is a poet of reputation among our best poets. He is a well known metaphysical writer in monthly and quarterly periodical literature. He is not only well acquainted with the literature of ancient and modern philosophy, but is also an original and profound thinker. He has carefully sought out and tested the various phases of spirit manifestation, and has attained to a sure conviction of their genuineness. To do justice to the important question of immortality requires just such a combination of gifts and knowledge as is possessed by the writer of this latest addition to its literature. His reasoning is close, clear, reverent, and forcible.

His principal purpose, as stated in the preliminary chapter, "Is to furnish some arguments for what is by Materialism denied, and by Agnosticism doubted, the *permanent reality of human personality*. We feel it intuitively, but understanding suggests difficulties. My attention here has been largely directed also to that branch of the evidence derived



from phenomena known in England as *Spiritualist*—offering a contribution towards a philosophy of these from an idealistic standpoint. . . . In a very momentous crisis of my own life I happened to be thinking much and deeply on some very important questions in philosophy, when the evidence in favour of these occurrences was presented to me with a gradually accumulating force; and curiously enough the philosophical conclusion that had appeared to throw most light upon our relations with the external world, and to harmonise the search of physiology and science as to the connection between our bodily organisation and the phenomena of inner consciousness with the more fundamental intuitions, demands, and aspirations of our moral, emotional, and intellectual nature,—that philosophical conclusion seemed also to throw light upon these natural experiences themselves. Hence I was led to give the more attention to these; they fitted into the scheme of thought, which had independently commended itself to me on other accounts, and in their turn threw light upon the general system of belief to which I had gradually been impelled by the combined influence of reason, feeling, and external circumstance."

If *space*, as Mr. Noel defines it, "is but the physical reflection of distance between spirit and spirit, of a fallen, limited, selfish condition," then the conscious separation of spirit from spirit, whether in this or in a future life, is being gradually abolished in the moral progress of the race. We now affirm our belief in the "Communion of Saints," and, no doubt, in spirit, realise somewhat of that communion when "thoughts beyond our thoughts" arise in the mind; but when the outer consciousness has become fully attuned to the inmost spiritual nature, our eyes shall behold our teachers who have been ever with us. "We can never act alone; but ever we act in concert with the whole hierarchy of spirits." And herein may be found the profound essential truth of "Holy Communion," which ecclesiastics of the letter and not of the spirit have failed and must ever fail to find while they depend on mere authority.

"Physiology clearly teaches that the motions of the molecules of the nervous centres and nerves are necessary to thought and sensation in their present form. These do appear to feed thought and sensation. And this fact (as it seems to be) must not be ignored—must be taken together with the anti-materialistic comments I have made. Then, again, these vital forces are nourished perpetually by the so-called inorganic, and chiefly by forces that centre in the sun. What is the meaning of this? Once recognise nature as *spiritual*, and

there is no longer any difficulty. This represents no less than the universal communion of spirits, feeding one another, living by one another. *The brain*, that seemed so material a thing, that seemed to condemn us to perish with itself, steadily regarded, is transformed into guardian angels, and other nourishing intelligences" (page 95).

Of the *psychical* and *pneumatical* bodies, Mr. Noel observes that "we ought not to confound the *after body*, whatever it may seem, with the true spiritual pneumatical body of St. Paul; for that can only belong to those who live according to the *pneuma*, the spirit, the inner divine self." Truly so, as regards the perfection of the pneumatical body. But is not the soul, or *psyche*, itself the pneumatical body of St. Paul as the corporeal body is now the psychical body, or medium for the manifestation of the soul? If so, the "Redemption of the body" would be the perfecting or atoning, through purification, of the soul as the body of the spirit, relatively in the individual, and full as respects the body of Humanity. For if Humanity be one, no individual can be absolutely perfected except in the perfection of the whole. It is the unconscious pharisaic leaven in us which leads us to impute sin or crime, except in a conventional, or legal sense, to the individual transgressor rather than to the race. Whatever needful suffering, bodily or mental, whether here or in the spiritual world, has to be borne by the individual, is vicarious, and in a more healthful sense of right will be so regarded and dealt with. This truth, no doubt Mr. Noel would admit, as it seems necessarily to follow from his idea of the Unity of Humanity and the "Self-formation of the Divine Spirit in the creature;" for Creation is only conditioned life. In true being, man is "begotten, not made."

There is scarcely a question which has from time to time arisen in the minds of investigators of psychical phenomena in relation to the apparent contradictory and perplexing character of many of the manifestations which has not been carefully considered by Mr. Noel, and suggestively, if not satisfactorily, treated in this book. It will not only prove a valuable missing link, but a means of welding together in one chain the links of fact which have been accumulating in aid of faith in a blessed immortality.

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"*Hidden mysteries!*" So were many of the wonders of science at one time "hidden mysteries," and the vulgar often thought that chemists and geologists were seeking after hidden and forbidden mysteries. Is superstition now driven from the hovel to the pulpit?  
—EPES SARGENT.

## ANTI-SPIRITUAL CHRISTIANITY.

## A DIALOGUE.

By "ALIF."

A. (a Spiritualist).—Why, I thought you were in India!

Colonel B.—How d'ye do?

A.—We have not met for many, many years. Ah, the old school days!

Col. B.—Yes, we toiled and suffered together under Dr. Thorpe. He has gone the way of all Thorpes. And how have you been? By the by, is it true—I hope not—that you are a Spiritualist?

A.—I am a Spiritualist; but why should you hope that it is not true?

Col. B.—Well, I must tell you that I have dabbled a bit in science. I must also tell you that in religion I have stuck to the good old teaching of good old Dr. Thorpe. I am orthodox, I hope.

A.—Well——

Col. B.—Well, Spiritualism is either a conjurer's juggle or something very serious indeed; almost too serious to talk about.

A.—Don't mind me. Say all you can against it if you are so minded.

Col. B.—As a dabbler in science I prefer to think it a mere juggle.

A.—Allow me to make one remark. If you are going to attack Spiritualism——

Col. B.—It's for your own good.

A.—Just so; but you must settle whether you are going to prove it jugglery or witchcraft. It can't be *both*; and yet most good people dance loosely from one topic to the other in discussion——

Col. B.—In law contradictory pleas are allowed.

A.—Yes, but they must be kept distinct. What plea will you take first?

Col. B.—The scientific argument.

A.—Good; but let me exact one condition. I have seen how fruitless abstract discussions usually are. If you think my faith based upon unreason, you must show me one that has a better foundation.

Col. B.—Willingly—that is my object in taking the liberty to address you on such a serious topic.

A.—Then may I ask you a few questions?

*Col. B.*—Naturally.

*A.*—Old Dr. Thorpe was what is now called a Calvinist. Is that your creed?

*Col. B.*—Not exactly: I am a good churchman.

*A.*—A follower of Dr. Pusey's sacerdotal movement?

*Col. B.*—No, no; a sound churchman.

*A.*—You believe that spiritual intercourse between the seen world and the unseen world has been possible?

*Col. B.*—Yes, in Palestine, from the date of Abraham, but it ceased at the death of Christ's personal disciples.

*A.*—On what do you base your scientific belief that such intercourse has been possible?

*Col. B.*—On Paley's good old arguments as taught to us by old Thorpe. The Christian religion, as shown by Paley, rests and has ever rested on the resurrection of Jesus Christ. That is the greatest and best attested miracle of Christianity.

*A.*—And you consider it capable of scientific demonstration?

*Col. B.*—Decidedly so.

*A.*—I will now adduce a modern spiritual phenomenon so that we can contrast the two. Crookes, Varley, and Sergeant Cox, and three other eminent observers, had a scientific experiment in the house of the former. The medium sat in Mr. Crookes's library, which communicates by a door with his laboratory, in which the experimentalists sat. Over this door, which was left open, a curtain was suspended to allow of rapid and easy passage to and fro. The medium was so placed that she was "tied by a current of electricity," and her every movement was necessarily and immediately reflected on the galvanometer placed under the observation of the scientists in the adjoining laboratory. The extremest and most elaborate precautions against deception, with the details of which I need not trouble you, were taken by these Fellows of the Royal Society, Sergeant Cox, and others. Yet two minutes after the medium took her place a hand was projected on the side of the door furthest from Mrs. Fay. In three minutes more Sergeant Cox received his book "What am I?" from this materialised hand; and he and other observers state that they saw a full human form standing at the curtain, while the medium must have been holding the terminals communicating with the galvanometer within the room. Now this is a mere specimen of the phenomena that took place, but enough for my purpose. I want to know if you consider the resurrection, treated, mind, from a purely scientific point of view, admits of such accurate and scientific investigation as this?

*Col. B.*—With the disciples of Christ on the one side, and a pack of mediums on the other, whose names appear in every

police court, in connection with fraud, robbery, imposture: can there be a question?

A.—You believe, then, that Messrs. Crookes, Varley, and Cox were cheats on this occasion, that their testimony is intentionally dishonest?

Col. B.—I divide Spiritualists into two great classes, the knaves and the fools. I can't help speaking out.

A.—But consider the position! Two of the subtlest and most practical scientific intellects of the most scientific age of the world have put their heads together to render imposture impossible by the delicate aids of science.

Col. B.—The phenomena that have really been witnessed have been accounted for in several different natural ways by Dr. Carpenter and others. Much of the phenomena of modern Spiritualism he shows to be due to mania and illusion. You should read his article in the *Quarterly Review*.

A.—Dr. Carpenter holds also that the phenomena of the resurrection and the miracles of the gospel are also due to non-miraculous causes. But on the present occasion, if Crookes, Varley, and Sergeant Cox were the victims of mania why may not the disciples of Christ have been also victims of mania?

Col. B.—I don't say that they were necessarily the victims of mania on this special occasion. I know the details too imperfectly. The phenomena have also been accounted for by unconscious cerebration.

A.—If a hand belonging to no mortal can, in broad daylight in London, A.D. 1880, be produced by unconscious cerebration, why may not a whole body be in like manner produced in Palestine, 33 A.D.? The *Quarterly Review*, in using Dr. Carpenter for a saw, failed to see that the creed of itself and its patrons would tumble if the bough were really sawn through.

Col. B.—I can't see that, I admit.

A.—“Unconscious cerebration,” “psychic force,” “animal magnetism,” are words that either mean nothing or else mean an idea which has been borrowed from the Spiritualists. That is, that the spirit of a living man can obtain such abnormal powers under certain conditions that it can move objects at a distance from its own atomic body, can read thought, can see what is occurring at a distant part of the globe. But this theory supports instead of overthrowing Spiritualism proper, because if a spirit in the flesh can do all these things, surely, *a fortiori*, a spirit released from the flesh may be presumed to be able to do them very much more effectually?

Col. B.—You have drawn a parallel between the modern mediums, the men of the police courts, the men of our houses

of detention, and the apostles of Christ. I will now show you from Paley in what the latter differed not only from them but from all other witnesses of real or fancied miracles.

A.—Go on; but imposture in *some* cases does not falsify *all* evidence. There are still good sovereigns in spite of smashers. And I think you will find it a hopeless task to establish Spiritualism by what I call Paleyism. During the last century new born science, in its protest against gross dominant superstitions, began to teach that all communication between the seen and the unseen worlds was against the law of nature, and that all belief in such communications was due to jugglery or fable. Paley, or to speak more properly, Paleyism (for the sinner was a century, and not a man) committed the astounding folly of accepting this teaching of the opponents of religion. Paleyism admitted that the resurrection of Christ was a breach of the law of nature, and contended that therein was to be found its exceptional value. It “proved” Christianity. Most other marvels were admitted to be jugglery or fable; and it is plain from his writings that Paley himself scarcely excepted the marvels of the Old Testament. This anti-spiritualistic teaching has been accepted by the modern English Church, and it is dying of a galloping Paleyism.

Col. B.—At any rate it is not dead yet. I now proceed with my argument to show you that the evidence in favour of the resurrection is an evidence that stands perfectly apart. We have historical evidence that many professing to be original witnesses of it and Christ’s miracles passed their lives in labours, dangers, and sufferings, voluntarily undergone to attest these great evidences of Christianity. They were cruelly beaten; they were stoned; they were thrown to the wild beasts. They led changed lives in evidence of their new faith. Their integrity and truth are unimpeachable. It was solely in consequence of their belief in the Christian miracles that they acted thus. There is no satisfactory evidence that persons, professing to be original witnesses of other miracles in their nature as certain as these were, have passed their lives in dangers and difficulties, voluntarily undergone in attestation of the accounts which they delivered, and solely in consequence of their belief in such accounts.

A.—In the days of Paley, folks “proved” the Bible rather than read it. Also, the vast flood of light that has since been shed on Christian times was not then available. A fatal objection to Paley’s main postulate is this, that the members of two societies, kindred with, if disconnected from, Christianity, passed similar lives to those of the Christian martyrs. They were beaten, stoned, thrown to wild beasts. Their lives

were as pure as those of the Christians. Their abnegation and self-sacrifice were as emphatic.

*Col. B.*—To whom do you allude?

*A.*—First of all to the Essenes, who, according to the testimony of Josephus, were cruelly maltreated for their religious convictions, and they bore all their sufferings with heroic patience many years (perhaps two hundred) before Christ was born. If Christianity was not a development of Essenism, as some have asserted, the rites, doctrines, etc., were so singularly alike that all the early Christians were deceived upon the subject, and believed the two societies to be identical.

*Col. B.*—Eusebius believed these Essenes or Therapeuts to be Christian converts.

*A.*—That is, that the son produced the mother. The other society was that of the Votaries of the bloodless altar of Mithra. They went willingly to the wild beasts rather than permit a crown of flowers to be placed on their brows. This cruel test of the Romans implied renunciation of their creed. Tertullian bears witness to all this. He affirms that in their creed, their rites, their stubborn constancy under "trial," we see the work of the devil burlesquing Christianity.\*

*Col. B.*—What do you conclude from this?

*A.*—Paley's main postulate is this: Real marvels produce real heroisms, sham marvels never can produce real heroisms. But in both Essenes and Mithraists we see real heroisms. Either, therefore, their marvels were true, or Paley's first postulate is false.

*Col. B.*—I don't believe they performed miracles, if you mean that.

*A.*—This evidence really proves a great deal more. From the conduct of the Mithraists and Essenes, and the similar bearing of the Christians, we may deduct that it was something common to the three sects that really produced such unheard of heroism; and that this was the fact that each individual really conceived that he was himself in communication with the angels of God. Scarcely one of the Christians that suffered under Nero had actually seen Christ, and yet, instead of believing that spiritual phenomena had ceased with the personal disciples, it was the fact that each knew personally that they had not ceased that nerved him for the great ordeal.

*Col. B.*—Do you mean to say that we have not complete proof of Christ's miracles?

*A.*—Scientific proof that a Paleyite "miracle" happened

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\* Compare De Corona 15 with De Præs. Hær. 40.



more than eighteen hundred years ago is now impossible, for the following reasons :—

1. All the people then alive, the cultured Roman as well as the rude Jew, *were spiritualists* ; and they had no conception of the possibility of scientific scepticism. The narratives of the gospel events are narratives *written by spiritualists solely for the benefit of spiritualists.*
2. It follows that there was no one alive at the time capable of conducting what we call a scientific inquiry, applying the right tests, excluding all that might give a natural explanation to supersensual phenomena, etc.
3. The appearances of Christ after death were important in the eyes of his disciples, not because he was supposed to be the first man that had ever made such appearances, but because he was their own beloved leader. All were spiritualists. Almost all were Jews, and the Jews knew quite well that Abraham, in the earliest form of temple, the groves of Mamre, had been able to bring about the appearance of three denizens of the next world. They knew also that Samuel had appeared to Saul, and that the dead Jeremiah was recorded in the Septuagint to have led the Jewish hosts to victory. And the pagan converts could tell also of apparitions during the Mysteries of Eleusis. Nothing but a complete ignorance of the history of Spiritualism could have allowed Paley to base the existence of the national church on so absurd a theory. Nothing but an ignorance equally sweeping could induce the modern divine to build his foundation on the same quicksands.
4. The proposed great Paleyite achievement, namely, to "prove" certain dogmas by "miracle" by "breach of the law of nature," etc., is a manifest impossibility, because an experience that went counter to a general law would not "prove" or disprove any dogmas at all. It would merely disprove the fact that the supposed general law *was* a general law. This was pointed out by Mill.
5. The tasks, then, of Spiritual and Anti-Spiritual Christianity are perfectly distinct. The first believes phenomena, like those of the resurrection, to be in harmony with the law of nature ; the second believes them to be opposed to that law. It follows that the evidence required for the one and for the other must also widely differ. The man of science, as well as the Christian, admits that Christ was baptized, because



such an occurrence is not against natural law. The spiritualist holds that the phenomena of the resurrection are scarcely more abnormal than the facts of the baptism. He proves the resurrection in London, and not in old books whose authenticity is much questioned.

*Col. B.*—In the Bible we have a “cloud of witnesses” all bearing testimony to the fact that Christ rose from the dead. Do you mean seriously to tell me that you fail to see the importance of this point?

*A.*—I see it if the witnesses are all harmonious; but if B C D and E contradict A, A C D E contradict B, and so on, the more witnesses you produce the more crushing is their testimony against you.

*Col. B.*—What do you mean?

*A.*—Take the account of the first discovery that Christ was not in the sepulchre. It is attributed by St. John to Mary Magdalene, by St. Matthew to Mary Magdalene and the “other Mary,” by St. Mark to Mary Magdalene and Mary the mother of James and Salome, by St. Luke to Mary Magdalene, and Joanna, and Mary the mother of James.

*Col. B.*—I don’t see much importance in these variations.

*A.*—Wait a minute. Now, let us see how many reappearances Christ made. Matthew relates two; the first to Mary Magdalene along with the mother of Jesus, on their way to the sepulchre. The second was on an appointed mountain in Galilee, to which place the disciples were summoned by a message given at the first appearance. Mark relates three appearances—the first to Mary Magdalene alone; the second was in an unrecognised form to two persons as they went into the country; the third to the eleven as they sat at meat. This last appearance was terminated by the Ascension. Luke mentions two reappearances—the first to two persons not apostles; the second to the eleven at Jerusalem terminated also with the Ascension. John narrates four reappearances—the first to Mary Magdalene alone at the sepulchre; the second to the disciples, on the same evening, at Jerusalem, where no ascension took place; thirdly, after eight days he again appeared to the disciples at Jerusalem; the fourth reappearance was to seven disciples at the Sea of Tiberias.

You see here that this breach of the law of nature that was to be the dominant event in the history of the world, is based on evidence so contradictory that from it you could not convict a little child of stealing a tartlet.

*Col. B.*—You take me at a disadvantage, as lately I have not read up the works of our best divines on the subject, but I know that all these difficulties have been harmonised.

A.—Evidence in support of a “breach of the law of nature” must not, of course, require “harmonising.” Supposing that in the accounts of the three witnesses of the materialisation that took place at the house of Mr. Crookes, Mr. Varley had recorded that when the medium was shut up in the back drawing-room he saw at once *one* hand; that Sergeant Cox announced that he saw *two* hands; that Mr. Crookes announced that he saw no hand at all, but he saw a *foot*; would not that amiable organ of anti-Spiritualistic Christianity, the *Saturday Review*, have pounced down on these contradictions to disprove the whole affair—laughing all harmonising to scorn?

Col. B.—Do you mean to tell me that you don’t believe that the resurrection took place?

A.—I mean to tell you that I, as a scientist and spiritualist, may believe in it, but you may not. That such an event is not against the law of nature I know; because in London I have seen the form of a spirit materialised, and the form of the medium standing by it. If, as the most able scholars now declare, our gospels in their present form were written many years after the occurrences narrated, this may account for discrepancies and flat contradictions; whereas the fact that they all agree to some reappearances of Christ is evidence, coupled with the evidence of the facts of modern Spiritualism, that some appearances probably did take place.

Col. B.—Ah, but all this is Rationalism. I won’t have the Gospels explained away in this manner. I was taught, and still hold, that in the Evangelists we have early witnesses of the truth.

A.—I recollect we were taught in the works of the Rev. Hartwell Horne (I think it was) that St. Matthew’s Gospel was written A.D. 33; St. Mark’s, A.D. 34; St. Luke’s, A.D. 35; and so on.

Col. B.—Putting that aside, let us both concede for the moment that in St. Matthew’s Gospel and St. John’s Gospel we have the personal narratives of two apostles of Christ. That is a belief that nothing can shake in my mind.

A.—I am very glad to hear you say so; for you must now give up that grotesque nightmare, Paleyism, at once and for ever.

Col. B.—If by Paleyism you mean belief in the Resurrection, I say emphatically, No!

A.—The belief that there is sufficient scientific evidence to prove the Resurrection *viewed in the light of a breach of the laws of nature*. If in St. Matthew and St. John we have hearsay traditions written down at a late date, certain contra-

dictions may be excused ; but if the Gospels are to be taken as the evidence of eyewitnesses written down almost immediately, of course it must be subjected to a much more severe analysis. Now, the evidence of St. John flatly contradicts the evidence of St. Matthew on almost every point. According to St. John, Mary Magdalene "early, while it was yet dark," came to the sepulchre and found the stone rolled away. She went and told Peter and John. Later on—apparently in daylight—she was able to detect two angels inside the sepulchre. Then she was suddenly confronted with Christ, whom she took at first to be the gardener, but he gave her a message for his disciples that he was going to ascend to his Father. Now, if we are to believe Matthew, this same Mary Magdalene, having forgotten all these strange circumstances, goes again to the sepulchre later on, "as it began to dawn," in company with the mother of Jesus, to seek Christ in the sepulchre, forgetting amongst other things that she had already seen him, and forgetting all the messages that he had given her. If all this can be "harmonised," you can harmonise anything.

*Col. B.*—You take me at a disadvantage, because I have not read up this topic lately ; but I know that the eminent writers of the Church of England have completely confuted their antagonists on this point as on all others.

*A.*—That night, according to the eyewitness St. John, Jesus appeared to all the disciples in Jerusalem ; but St. Matthew, one of the disciples, and an eyewitness, has no recollection of the circumstance. It is then recorded in St. Matthew that that day the disciples received a command from Jesus to go at once to Galilee, and meet him there. They forthwith departed, and must have been on their journey when John's appearance took place. In Galilee they saw Christ on a mountain, but John has no recollection of these strange occurrences.

*Col. B.*—I am certain all this has been satisfactorily explained.

*A.*—Then he appears to all the disciples after eight days at Jerusalem, but this time the memory of Matthew is at fault, although he must have been there and saw him.

*Col. B.*—St. Matthew might have been present on one occasion and John on the other.

*A.*—Yes ; but "all the disciples" could not have been in two places at the same time. Suppose Mr. Varley had announced that he was travelling to Manchester in a carriage with Mr. Crookes and Serjeant Cox, at the very moment when Mr. Crookes announced he had seen the phenomena at his house in the same company, I think you would use this contradiction to damage their evidence.

*Col. B.*—I tell you again that the witnesses and their evidence have been satisfactorily harmonised. I know —

*A.*—But there is something more behind. To establish a non-natural occurrence every conceivable natural hypothesis must be first of all exploded; but in the case of the resurrection of Christ there is absolutely no scientific evidence whatever that he was *dead* at the epoch of the appearances.

*Col. B.*—This is a marvellous statement.

*A.*—But it has been used with terrible effect against Paleyism by Strauss and others. Death on the occasion of a crucifixion came usually by pure exhaustion; and, as you are well aware, even modern medical science has no mode of distinguishing a faint from death until actual decomposition has set in. Recollect, too, that the soldiers neglected to break the Saviour's legs. It is plain, also, that it was his material body that was seen, and not the glorified body that St. Paul describes as the future covering of a beatified mortal. He ate: He drank: He made Stephen test his substantiality. These, you must admit, are all *à priori* evidences of a live and not a dead man. Remember, too, that the *dead body was never found*.

*Col. B.*—Do you actually mean to want to prove that it was the living Christ they saw?

*A.*—No; but I call upon you to disprove it. The burden of proof is on you, or your case falls through.

*Col. B.*—But it implies fraud, what you suggest.

*A.*—Not necessarily. Granted that the Saviour was alive a thousand innocent hypotheses can at once be constructed. Certain disciples might have wanted to save his life and get him away from Jerusalem, and all might have not been in the secret. Thus the appearances of the live man might have been mistaken for the appearances of the dead man. I am merely stating the case that can be made out against Anti-Spiritual Christianity.

*Col. B.*—All this argument falls on me like water on the back of a duck, as the saying is; but supposing you have proved your case—namely, that your phenomena are genuine—in my view it only makes the matter much, much worse.

*A.*—Explain.

*Col. B.*—I go upon the broad law of the Bible. In it these practices are emphatically forbidden. So serious was the crime considered that its punishment was death.

*A.*—Wait a bit. I must get you first of all to draw a line. As some supernaturalism was thought legitimate —

*Col. B.*—The line is a very clear one. The Church holds that the chosen people were the only legitimate channels of communication between the seen and the unseen worlds. Such communications died with the apostles.

A.—Then the Egyptian, Babylonian, and other Gentile schools of Supernaturalism are held, as you suppose, by the Church —

Col. B.—To have practised culpable witchcraft, yes —

A.—Then I am sorry to say that the Church has never read the Bible.

Col. B.—Explain.

A.—I unhesitatingly aver that many of the most conspicuous prophets of the chosen race were prophets, not because they were born Jews, but because they had been educated in Gentile schools of Supernaturalism.

Col. B.—This seems nonsense.

A.—I pass over Abraham, whom I might claim, because at the time of his Gentile training there were no Jews. Let us take the case of Joseph. He was head soothsayer to the King of Egypt, and without doubt divined with the Egyptian divining cup of the pattern we see in museums. Moses was also an Egyptian initiate, and to have been able to marry the daughter of the priest of Midian must, it has been urged, have been admitted into a Phœnician hierarchy likewise. Balaam was a Gentile, a prophet of the Midianites, and yet it is recorded that "God" spoke through him (Num. xxii. 8). The witch of Endor was also an unauthorised, perhaps a Gentile prophetess, whose life was threatened by the Jews, and yet the Prophet Samuel saw nothing unseemly in making her the vehicle of supernatural revelations. Let us come to Daniel.

Col. B.—You call these prophets initiates of Gentile schools of sorcery. A Hebrew like Daniel in Babylonia, or Joseph in Egypt, may be used as a vehicle of inspiration by God without the prophets being in any way connected with the necromancers and devil-dancers of the country.

A.—He may; but historical evidence plainly proves that Joseph, for instance, and Daniel were connected with them. No one but a priest could practice divination of old. As regards Daniel, even a work as orthodox as Smith's Dictionary of the Bible informs us that he was *Rab Mag*, the actual chief of the Babylonian Magi,\* whence the word Magician; and Joseph was the head *wise man*, which has the same meaning.

Col. B.—All this argument has no effect on me. I trace an enormous distinction between the revelations of Holy Writ and pagan fortune-telling. In the Bible God himself speaks—

A.—Yes; but in the case of Balaam he spoke through what you call a pagan fortune-teller. All good inspiration is from God as the ultimate; but saints and angels are in the Bible

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\* Sub Voce "Magi."

the channels of such communications. Smith's Dictionary admits that the words are almost identical.

*Col. B.*—He may choose his vehicle; I maintain —

*A.*—Yes; but you must give up your main proposition, which was that the utterances were confined to the channel of the chosen race.

*Col. B.*—Argue as you will about this Spiritualism, the Old Testament decidedly emphatically forbids it to any but the priests.

*A.*—And the New Testament enjoins it on all, and makes these supernatural powers the test of Christianity. "And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover" (Mark xvi. 17, 18). "Truly the signs of an apostle were wrought among you in all patience in signs and wonders and mighty deeds" (2 Cor. xii. 12). These two passages are cited by Dr. Ginsburg, the most learned Hebrew scholar at present engaged in revising the translation of the Old Testament. In his work on the Essenes he contends that they prove that miracle was the test of regeneration with both Christians and Essenes, and therefore that these sects were akin.

*Col. B.*—We know very well that the exceptional miraculous gifts which were divinely granted to prove Christianity, were withdrawn at the death of the Apostles.

*A.*—The historical Churches of Christendom, the Greek and the Roman, positively deny this. They point triumphantly to the advent of the Paraclete which invariably, in the old church, was interpreted to mean the continuation of miraculous gifts to Christianity. The rival theory is a modern gloss invented by Anti-Spiritual Christianity, and unknown even to Cranmer.

*Col. B.*—My good fellow, listen to reason: Can you for a moment compare your mediums, the men of the police court, with a pure body like the English clergy? "By their works ye shall know them."

*A.*—Stop, stop, if you wish to contrast the moral teaching of Spiritual Christianity and Anti-Spiritual Christianity you may; but I advise you not to —

*Col. B.*—You cannot be serious.

*A.*—There must, however, be no pitting, mind you, of Medium X. who put on a false beard, against Reverend Y. who stole a watch. We must judge both sides in a mass; examine general moral tendencies, the moral teaching of clerical organs such as



the *Standard* and the *Saturday Review*. We must collect the votes of the Bishops in the House of Lords—the votes of the clergy at elections.

Col. B.—Willingly.

A.—Let us take, first of all, the question of war, revenge, etc. The spirits and the spiritualists of England and America agree with Christ and Buddha in affirming the moral iniquity of war—revenge—false honour. Love your enemies, is their motto. In the New Era, wars, they say, must cease. Contrast with this the moral teaching of Anti-Spiritual Christianity. Three wars have lately been waged by England. These are generally admitted now to have been as unjust and unnecessary as any wars in the great history of human crime. What was the attitude of the clerical organs, the *Saturday Review* and the *Standard*, in the presence of these three wars? How did the clergy vote in the last general election—when two of these wars were arraigned by the nation? What votes were recorded in the House of Lords by the prelates whom the popular humour styled the “Jingo Bishops”?

Col. B.—Well, well, I must admit myself that the popular feeling has turned against these wars, but a scientific frontier—

A.—Ah, I forgot—you’re a specialist on this point:—one of the “Colonels”! Tell me this: Is slavery an iniquity?

Col. B.—Slavery; yes! oh—a great iniquity—

A.—Well, the prelates and clergy and clerical papers were on the side of West India slavery when that question was discussed. Is drink an evil?

Col. B.—In excess—yes.

A.—And ignorance, the ignorance of the masses?

Col. B.—It is.

A.—Well, what was the attitude of Anti-Spiritual Christianity in the celebrated Beer and Bible election? Statistics have shown that more than ninety per cent. of our crimes are committed by the ignorant, or by folks under the influence of drink; yet Anti-Spiritual Christianity actually exerted its whole influence to foster these twin jail-feeders. And now the *Saturday Review* and *Standard* propose to make more scarce and dear the bread of starving men.

Col. B.—What you say amounts to nothing more than this, that the clergy and their organs, as a body, support that section of the body politic that wishes to preserve them. I am a good Conservative.

A.—Victory, victory!

Col. B.—What do you mean?

A.—You have conceded all I wanted to prove, namely, that *Anti-Spiritual Christianity, reduced to its ultimate, is politics*

*and not religion.* Its guide is Lord Salisbury, and not the Paraclete. Contrast with this the teaching of the Spirits and the Spiritualists. They say with Christ—Blessed are the peace-makers and immoral the war-makers. Without any respect to political parties, they affirm that the Whig Afghan war and the Tory Afghan war were both unspeakably immoral. Supposing that your frontier is "unscientific," what right have you to unroof village after village in an icy winter and leave babes and women to freeze to death? What right have you to execute as criminals the general and soldiers who were merely defending fatherland? They say that slavery and ignorance should be everywhere uprooted. They say that excess of drink and excess of eating are not only bad, but that man will shortly be got to see that excess of all kinds, even in things harmless in themselves, hinders the growth of the spiritual in man. In short, the ethics of the new movement far from falling short of the highest contemporary ethics, exhibit, in many directions, though dimly yet, the glorious ethics of the future.

*Col. B.*—Well, well; I will not say that you have not set some things in a new light, but for all that this talk is a mere wasting of breath.

*A.*—Why?

*Col. B.*—"Every spirit that confesses not that Jesus Christ is come in the flesh is not of God." That is my motto with spirits. Do you think that I am going to listen to a table or a hat that tells me to give up Christ?

*A.*—Again you show your ignorance of the very rudiments of Spiritualism.

*Col. B.*—Explain.

*A.*—If you were to begin table-turning, as your own private experiment, you would first of all probably get *your own views doled out to you.*

*Col. B.*—My own views?

*A.*—Probably; because by a subtle law, the great law of attraction, none but spirits who sympathised with you could get into your positive sphere. The earliest communicating spirits, until you became less dogmatic, would be "Sound Churchmen," whatever that may mean.

*Col. B.*—In a word, you yourself do not confess that Jesus is the Christ.

*A.*—The words "Jesus is the Christ" are not accurately quoted, and would bear many interpretations amongst Christ's earliest disciples. They are as variously interpreted now in Christian circles; and in the spirit-world as great a difference of opinion seems to prevail. The higher spirits seem



to inculcate that Athanasian explanations mystify instead of making clear. They are not lamps, but faggots and red brands, that have been the main instruments in thwarting essential Christianity.

*Col. B.*—What do you call essential Christianity?

*A.*—The spirits consider Christ himself the best authority: Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy soul, and with all thy strength. Thou shalt love thy neighbour as thyself. They know no other Christianity than this. This Christianity of Christ had been termed by Dean Stanley Common Christianity. I cite part of a speech that I cut out of a newspaper years ago: "This principle of common Christianity was, he ventured to say, the religion of all the greatest men who had ever flourished, and no less was it that of little children. The religion which little children are capable of understanding and the religion which great men are capable of feeling must contain those things which all could hold in company, rather than those which could tear them asunder. This common Christianity was also more than any other form the religion of the State. If one examined the religious principles which influence all persons really concerned in the welfare of their country, and who are above all party considerations, they would be found to be included in what he had called common Christianity. The speaker then, referring to the denominational catechism and formularies, the use of which is not allowed in British schools, said that he by no means desired to detract from their usefulness, but he still believed there was a religion which could be held athwart, amidst, above, and beyond all the catechisms and formularies which divide the Churches from each other—and that was their common Christianity, the religion of the Bible. In the Bible they had a vehicle of religious education which was revered not only by them, but by the most powerful and even most sceptical intellects, both in the past and present; which was an instrument of culture in poetry and history; which presented the sublimest thoughts in the sublimest language; and which, if torn from the history of mankind, would leave behind a blank and blot that never could be effaced."

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UNNEEDFUL and unnecessary! I hope I have shown good cause for a contrary belief. Why, the very cry of the age is for a renewal of the evidences of the past. Men would believe if they could. It is not because they will not, but because they cannot.—J. S. FARMER.

## SPIRITUAL PHOTOGRAPHY.\*

BY MRS. A. M. HOWITT-WATTS.

MISS HOUGHTON has contributed very curious and valuable information, in the present volume of her experiences, to the history of the development in England of this particular branch of the Spiritual Phenomena. Having already as an amateur, during the years 1856-57, attained to a certain knowledge of the *technique* of Photography, some years previous to the arrival in England of tidings of the development of supposed spirit-forms on the plates of Mr. Mumler, of Boston (for which see detailed and very interesting account in *Spiritual Magazine* for January, 1863), Miss Houghton was fully prepared in 1872 to carry on experiments in conjunction with an English photographer. Miss Houghton says, "I think my simplest plan in commencing these chronicles, will be to give the letter, which in my first happiness at the result achieved, I sent for publication to the editors of the *Christian Spiritualist* and *Spiritual Magazine*, from which time I gave a monthly report in the former periodical, and kept likewise additional records of matters in connection with the work, which I shall commingle as I proceed."

Indeed the subject-matter of this "chronicle," as the author terms it, is mainly the history and description of photographs containing forms, inferred to be those of spiritual-beings and objects—emblems from the world of spirits—taken in the studio of Mr. Frederick Hudson, the photographer, by Mr. Hudson, assisted through the spiritual mediumship of herself, and usually under directions given by herself. Many of these photographs appears to have been obtained under, what are called, "test-conditions." The book, therefore, has special value as being written by an eye-witness.

Six plates containing fifty-four miniature reproductions from original photographs taken by Mr. Hudson, and beautifully executed by the albertype process by Mr. Debenham, of Regent Street, give an additional value to the volume. Taken together these form a marvellous collection, calculated not alone to astonish the "outsiders," but to excite curiosity and deep thought in the Spiritualist. The impression made is a strange and mingled one. It is of so much *humanity*, rather

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\* *Chronicles of the Photographs of Spiritual Beings and Phenomena invisible to the Material Eye, interblended with Personal Narrative.* By Miss HOUGHTON, author of *Evenings at Home in Spiritual Séance.* Illustrated by six plates containing fifty-four miniature reproductions from the original Photographs. London: E. W. Allen, 4 Ave Maria Lane, 1882.

than of what is ordinarily regarded as *spirituality*. These presentments being *realistic*, in contradistinction to *idealistic*: does this heighten their interests or diminish? At all events its effect is to surprise. There is so much uniformity in this "mannerism"—yet, withal, so much variety of detail within these limits of "mannerism." So much variety too of type, of feature, and "*motif*" of attitude! Here are men and women, the aged and children, rich and poor—richly-adorned, and happy spiritual beings; also the suffering spirit—"the naked, the ashamed," and her "whose white robe of innocence became a filthy rag." Here are all these individualities; add to which there are the "historical and scriptural" characters, those problematical personages so difficult for *literal* acceptance to the reasoning intellect, except as symbology in the vast dramatic teaching of the spirit. Yet one and all they wear, with the exception of the naked and bowed sinner, and her whose veil has become the rag of filthiness—the universal white gauzy veil-like muffler, more or less draping the figure, and rarely thrown aside, except from the face. Yet, again, in this gauzy muffler, how much detail, variety, and "correspondential" character! There is the diaphanous gauze as of India—there is embroidery and texture of figured patterns—there is the silky and satin-like sheen of heavier and richer materials, mingled with this enveloping veil; and here and there are sprays and garlands of flowers—sometimes jewels—and in one instance, very curious indeed, a quaint shoe with a rosette worn by the spirit of a Spanish lady and recognised by her son as shoes worn by his mother in her earthly life. Of course to the sceptic these strange muffling, gauzy draperies appear suspicious and part of the "get up." Let it, however, be borne in mind that in the accounts of the spiritual forms beheld by the Seeress of Prevorst, who died in 1829, as preserved to us by Dr. Justinus Kerner, the Seeress *repeatedly speaks of the white veil always worn by the female forms which appeared to her*. The writer is in possession of an original sketch made by Madame Hauffé (the Seeress of Prevorst) of one of the spirits seen by her. The figure, clothed in an old-fashioned German dress, as of a peasant, *has its head covered with a veil, which—à la spirit-photographs—shrouds the shoulders*. "Wisdom shall be justified of all Her children," and Truth also. Let only different facts be collected and truthfully chronicled, we may rest assured that in due time the reason for these facts will appear.

The experiments here recorded, commenced in 1872, in the studio in Holloway Road, and terminated in 1877, in the studio at Notting-Hill Gate. After many successes, and many

vicissitudes, the unfortunate photographer, suffering both in health, reputation and income, at times, indeed, being barely able to hold his head above water;—and as may be expected, through all this strain and trial, frequently altogether losing his gift of mediumship,—the end finally came.

“Mr. Hudson,” says Miss Houghton, “at length arrived at the conviction that it was worse than useless to struggle on, when almost nothing now seemed to come in to meet the absolute demands of life. . . . On the 18th of January, 1877, the room dismantled, I had for that time, at least, to take my farewell of spirit-photography after upwards of four years, during which time I had paid exactly two hundred and fifty visits to Mr. Hudson’s studio.”

Nevertheless, at the time that this unfortunate photographer was thus, by the dire necessity of his position, forced to break up his studio, he had been taking some of his most extraordinary photographs of spirit-forms, forms fully recognised and identified by his sitters.

It may not be out of place here to add as testimony to the power possessed by this remarkable and much enduring man, the following fact. The day previous to Hudson’s final remove from his studio, the writer of this article, by chance, passed his door; and perceiving that the photographer was leaving his old place, entered, and looked into Hudson’s room, simply to say to him a few words of sympathy. Pressed, however, by Mr. Hudson, to remain for a sitting, for one last experiment “for once and forever,” as he touchingly worded it, the sitting forthwith took place. The glass was picked by the writer hap-hazard from a heap on the table; never losing sight of it during the process of its being placed in the camera, and later on developed in the dark closet,—no little was the writer startled to discover upon it the figure of a dear relative but shortly passed away! The relative was a lady, who many a time had expressed strong desire to visit Hudson’s studio whilst yet in the flesh, but who, being prevented by the infirmity of age from doing so, now—as it would seem, at her first and last opportunity, showed herself there in the spirit-form! Not, however, as the writer had last known her, in her advanced age, but in middle life, and wearing around her neck her well-remembered high frill, a favourite fashion of that time, making her individuality to those who had best known her unquestioned, by a playful allusion to a reminiscence of her youth, in the attitude of her sloping shoulders—which, though her face was turned aside—*she carefully exhibited by the veil being gracefully drawn aside.* This lady had been remarkable for her beauty as well as her play-

ful spirit, and it was in accord with her nature—as the attitude clearly expressed—to say, “I will not have my countenance disfigured by a photograph, but my shoulders, which you know the Duchess complimented me on when I was a child, *you may see and welcome!*” How should Hudson have thus known to imitate to the life the playfulness of the dear old lady?

In writing this chronicle, Miss Houghton has not alone done good service to the cause of spirit-photography by seeking once more to awaken an interest in this remarkable class of manifestation, but also in vindicating the uprightness of Mr. Hudson. “And how has he been treated,” she exclaims with genuine feeling, “the man upon whom God has bestowed a gift of such wondrous power? He has been attacked and vilified in a most pitiful way, and being necessarily a man of a nervous and sensitive nature, he might have been utterly crushed by the unkind breath of slander, had not a few staunch friends, who had thoroughly proved the genuine character of the manifestations, strengthened and upheld him by word and deed. Would that a small portion of the wealth of this land could have been diverted into that channel, for want of means has been a sad obstacle to the work. But he has struggled on in spite of difficulties, his manifestations have been tested in every possible way, and he has received numerous letters from persons of high standing, bearing testimony to his courteous willingness to submit to the very closest scrutiny, thus enabling them to be perfectly certain as to the truth of the photographs taken in their presence, and thereby confirming their belief as to the authenticity of all the others.” (P. 113.)

Miss Houghton suggests whether it might not be possible to reinstate Mr. Hudson in a studio; and whilst this singularly-gifted man yet remains amongst us, enable further experiments under more harmonious conditions to be made, benefiting at once inquirers into this branch of spiritual manifestation and Mr. Hudson himself. It is a suggestion which we hope may be entertained by the readers of Miss Houghton's book.

Opinions very strongly expressed as to the integrity of Mr. Hudson by various of these staunch friends, are included in the volume, amongst which we must not fail to notice a letter from the late William Howitt, and a manly testimony to Mr. Hudson's desire, for frank investigation, from “M.A. (Oxon),” whose repeated experiments with Hudson, crowned with remarkable success, are referred to in Miss Houghton's book. We conclude our notice with a letter addressed to the author by the Prince of Solms-Bramfels, which speaks for itself:—

“Dear Miss Houghton,—I am happy to be able to concur in your well-founded opinion of the honesty and truthfulness of Mr. Hudson

in relation to the spirit-photographs. On the occasions on which I attended his studio, I was nearly always present when the plate was prepared—some of the plates, indeed, I had myself prepared the same morning on my way to Mr. Hudson's studio, and had marked them with a diamond. On such occasions I was afterwards present when the development took place in the dark room. On other occasions when he was taking photographs of other persons, I myself directed the operations, and watched them with the utmost circumspection.

"I observed that the production of the spirit-photographs always more or less depended upon the health of the photographer. If Mr. Hudson was not quite well, and physically low, as I was concerned sometimes to find him, he obtained nothing, unless some other person of mediumistic temperament was present to give power. I remember, on one occasion of this description, he had taken ten or a dozen photographs of me without result, and I was on the point of leaving when Miss Lottie Fowler, the well-known medium, called. She had had no rest at home, she said, under an impression that she was to go to Mr. Hudson in some way to help him. I told her that he was unwell, and could not do anything. She urged upon us a renewal of the experiment, to which he consented, rather unwillingly, and without any hope. We had not only one but three sittings perfectly successful. I have examined the various explanations which have been offered of imitating the spirit-photographs, but certainly none that I have seen are sufficient to account for the phenomena of which I have many examples, produced in Mr. Hudson's studio. I am not aware of any possible explanation of photographs of this description, *of which the figure is displayed partly before and partly behind the person sitting*. Of these I possess many. As I have said, I entertain no doubt that Mr. Hudson was perfectly truthful to me, and that the spirit-photographs obtained by me through his means were not produced by any tricks or contrivances of his. I must also bear testimony to the disinterestedness of Mr. Hudson, who must from the uncertainty attending these manifestations have lost much time in experiments with his sitters, for which the sums charged by him could, I fear, have often proved only partly remunerative.

"As the avowal of what he knows to be true is the duty of every honourable man, I cannot hesitate, dear Miss Houghton, to allow you to make any use you may see fit of this letter in your new book.—Believe me, yours very truly,

"GEORGE, PRINCE DE SOLMS.

"Baden-Baden, October 11th, 1881."

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## LANTON HOUSE.

### A GHOST STORY.

BY HENSLEIGH WEDGWOOD.

IN September, 1867, Mr. Mere, a clergyman in the West of England, not having a proper parsonage in his own parish,



came to occupy an old mansion called Lanton House in an adjoining parish. He had heard rumours of the house being haunted previous to taking possession, but paid no attention to them, having no belief in anything of the kind. He had not, however, been many hours in the house before he had reason to change his opinions. While engaged with a servant unpacking a box of books, he was startled by hearing a rustling sound. The room in which he was at the time opened into a passage that led to the upper landing of the old staircase. The door then stood open for the sake of additional light from the staircase window. The noise he heard sounded like the rustling of a lady's dress and train sweeping along the passage to the landing. Knowing that the only lady in the house was then in the library resting after a long drive, and the only maid-servant in the room with himself, he looked up in amazement, wondering what strange lady could be wandering about the house. Most distinctly he saw emerge from the passage a lady dressed in a kind of blue gauze dress, with long hair hanging down her back. She walked across the landing of the staircase, and as the figure disappeared behind the wall, the train followed slowly after her till all was out of sight. The maid who was with him saw nothing of this, and for fear of causing alarm he said nothing about it himself.

On June 18th, 1868, the housemaid Mary Ann was in the bed-room shutting up for the night, when, hearing a rustling sound, she looked round, and saw a figure at the open door with her hand on the handle of the door. She was looking at Mary Ann with a sad expression, large earnest eyes, thin long face, sunken cheeks. She wore a dark dress with short sleeves, hands and arms exceedingly white. She gazed earnestly at Mary Ann, and went up the five steps to the door of the bed-room. Mary Ann followed her, and saw her go to the door of the little room then used for dining in, and then she vanished out of sight. Mary Ann did not feel at all alarmed on this occasion, but shortly afterwards, coming down the stairs from the attics, she beheld the back of the same figure going down the five steps to the same door where she had first seen her, her train floating down the stairs after her. On this occasion she did not see the face, but a dreadful chill came over her, and she rushed down by the back stairs to the kitchen, and soon after left her situation. Immediate search was made all over the house, in vain.

On the 12th July, in the same year, a governess who was living in the house was going up the front staircase, just as it was growing dark, when she saw the blue lady approach from the curtains of Mrs. Mere's bedroom. It was a tall figure, with



a long thin face ; looked as if she had seen a great deal of sorrow ; long black hair hanging around her ; robed in a blue gauzy kind of stuff. She glided along, her eyes fixed on Mr. Mere's dressing-room. She saw her naked feet distinctly as she walked down the three steps into the dressing-room and disappeared. The governess then ran up and fastened the door by an outside latch, thinking to entrap the blue lady, as there was no other egress from the room. As she was doing this, however, she was startled by seeing a reflection of the blue figure in a little glass that hung outside the wall of the dressing-room. She hurried down to the servants' hall, and brought up the man-servant with her, but on opening the dressing-room door there was no one within. She was so much terrified that she left as soon as she could get her parents' permission.

In November, 1868, a relation of the family, who had himself occupied the house, a Captain in the Navy, as he was going up stairs, saw a lady in a blue dress on the staircase before him. She wore a sacque and stomacher, and long train, her hair dressed as in Hogarth's time. Very thin, with sharp features, and sunken cheeks. She turned round and looked earnestly at him, with a very sad expression. He walked past her, and thought no more of it at the instant. The same evening at dusk he saw her again as he was going up stairs. He went past her, and said, "Oh, is that you again? My God!" She turned her head a little round, and gave the same long wistful glance as before, and faded out of his sight.

In the autumn of 1873, S. H., one of the maid-servants, had a dream, in which she saw a very tall woman with a cap, and something white over her shoulders over a dark dress ; very white hands, the arms covered. She came to the side of the bed, and told S. that there was a treasure in the house, which if she found, she would have no occasion to work again all the days of her life. She then asked her in rather a loud voice to follow her, and led her down the stairs and passage to the front stairs. She walked rather fast, her dress trailing after her, and she went into the library, and walked between the billiard-table and the books. She stamped loudly three times at the corner of the books, and then vanished. She remembered no more but that she awoke much frightened. She told the dream to her fellow-servant next morning. About a fortnight afterwards, on October 15, she dreamt again that the figure came to her bedside exactly as before. It had a very thin white face, and seemed as if it was full of trouble. It seemed to take hold of her and drag her, but she did not get out of bed. The figure asked S. H. if she had

been where she told her to go before, and she said, "If you don't go very soon this shall be a curse to you." It then appeared to go out of the room, and she woke up, finding that in her terror she had caught hold of Eliza, the housemaid, who slept in the same bed.

In the autumn of 1874, a letter was received from a working-man in America, saying that he had lived for some time next door to an old lady who, on the death of her son, took a great fancy to him, and often came to his house. She told him that her parents had had to fly from England in consequence of the murder of a lady whom they robbed of very valuable jewels. They were, however, unable to carry off the plunder, which they buried together with a quantity of gold, the proceeds of other robberies, in a certain place (apparently on November 7, 1773).

She further told him that the house had ever since been haunted by the spirit of the murdered lady, and could only be freed by the discovery of the treasure. In March, 1873, the old lady finding herself near death, sent for the writer of the letter, and making him swear to keep her name secret, she told him that the scene of the murder was Lanton House; and she committed to his custody a small roll of papers containing adequate directions to guide anyone on the spot to the hidden treasure. And she charged him either to try to get the treasures himself, or to find the owner of the house for him to get them, so as to set the haunting spirit to rest. The writer then proceeded in a business-like manner to propose terms, on the acceptance of which he would forward the plans necessary for the discovery of the treasure.

How the daughter of the murderer came to know that the house was haunted, does not appear, as it does not seem that there is any tradition of such a crime in the neighbourhood of the house itself. Possibly the murderers themselves might have been haunted in America.

The names I have used are merely given for the convenience of narration. The story itself I originally received from an intimate friend of Mr. Mere, the incumbent of a neighbouring living, who was informed of the occurrences from time to time as they took place. I thought it best, however, to apply to the fountain head, and I received a most obliging answer from Mr. Mere, adopting the narration in the most unreserved manner, as an accurate account of the facts, and furnishing me with notes taken at the time, and letters concerning them.

*31 Queen Ann Street.*

## THE GREAT KINGSBURY PUZZLE.

## CHAPTER VIII.

## The London Detective.

INSPECTOR GRICE, of the Detective Department, Scotland Yard,—for that was the name of the policeman sent down—was a short, dry, crisp old man, slow in speech, but very vigorous in action. He listened to the long story of Inspector Wiggin without saying a word. He stood in the room of the murder whilst the statement was being made, and whilst Squire Bescott supplemented it with an account of the coroner's inquest. Localities that now possessed an absorbing interest everywhere, were pointed out to him one by one. At last he phlegmatically addressed Inspector Wiggin—

"Have you examined the boots and shoes of the establishment?"

"No!"

"Have you searched the effects of everybody in the house?"

"No!"

"Have you dragged the ponds?"

"No!"

"Then, good heavens, Inspector, you've done *nothing*!"

Inspector Wiggin was, as we all know, a person of considerable dignity of deportment. To be greeted with so outrageous a speech in the moment of triumph, was galling. A London detective might be higher up in the professional scale than a county constable, but, after all, true merit was true merit, and success success. Had he not gained quite an European reputation? Had he not in his pocket a copy of the *Journal des Débats*, sending forth his name with honour through foreign lands under the slightly modified form of "Viggins?"

His reply was severely moderate:

"Inspector Grice, I may have done nothing, but we, poor county constables, have secured the criminal."

"I certainly think that Inspector Wiggin has acted with much zeal and intelligence. And I am further of opinion, that when his proceedings come to be judged by duly qualified superiors, his skill in bringing to light the author of this foul and audacious crime will merit not blame, but praise,—not animadversion—but eulogy."

Squire Bescott pronounced these words in his best quarter sessions' manner. He laid also a certain amount of dignified emphasis on the words "duly qualified superiors." He felt it his duty to come forward in support of the county inspector in the emergency.

Detective Grice said little in answer; but he insisted that a strict search should at once be commenced. Sir Frank supported the London detective in this.

"Let him begin with your room and mine, Squire."

Inspector Grice, assisted by Constable Enoch, at once ransacked the apartments of Sir Frank, the Squire, the Professor. The servants'

rooms, that of the fat cook, and Jane, the maid, were also visited ; and even the paniers and elongated skirts of the Miss Bescotts, were subjected to profane scrutiny ; and a female searcher visited the bedroom of Miss Henriette Artus, when it was found that that young lady was too ill to be moved. And a number of labourers, under the personal supervision of the omnipresent Grice, began also to drag the "canals." Mud and rotten rushes, and the American weed, were carefully combed with grappling irons, the pike were driven frantically from corner to corner, and the wild duck sent flapping along the water to more quiet haunts. In the meadows near, the short-horn cows, and the Herefords, personal friends of Sir Rupert, looked up from their browsings, with large and dreamy eyes.

All these proceedings created a great deal of excitement in the drawing-room of the High Elms.

"If they have got the culprit why all this business?" said Lady Dubnock to the Professor. That well informed gentleman, however, was not able to give any answer that a deaf lady could fully understand. And after dinner, the magistrates announced a new marvel:

"The good folks in Scotland Yard want everybody to be photographed."

"Why is this?" said Lady Dubnock, when this was explained to her by the Squire.

"I don't know. They—the Colonel you know—has a craze on the subject of physiognomy."

"But is it lawful?" said the old lady.

"Ah, there you raise an important question," said the Professor. "A magistrate may issue a warrant to arrest me if he sees fitting cause, but I doubt if he can issue a warrant to have me photographed. But perhaps this is part of their test. Any one may refuse in the first instance, but that would at once make him an object of suspicion."

Inspector Grice seemed to be an individual of very dramatic turn of mind, if one might judge from his preparation for this new ordeal, the ordeal by Collodion. The spot that he selected as a studio was the room where the murder had been committed, and this was carefully arranged so as to present an appearance similar to that on the morning of the murder. These preparations were kept a secret from everybody, and all the inmates of the house were desired to gather together in the large drawing-room to be led out one by one. The hour fixed was ten o'clock the ensuing morning, and Squire Bescott was the first that was brought into the presence of this grim scene. The door was opened. A strong sunlight from the open window streamed into his face. And Mr. Orlando J. Cleeve, enveloped in a shawl, at once took his likeness by the instantaneous process. Not expecting this sudden and somewhat sensational *coup de théâtre*, the Squire looked very scared and very confused. After the Squire it was the turn of Sir Frank. Then came the Professor and Lady Dubnock and the rest of the household. The Bescott girls gave pretty little screams, and the fat cook puffed in an oppressive

manner. It is to be remembered that very few of the household had seen this room since the tragedy. It had been kept studiously locked. And every one knew that the remains of Sir Rupert Kingsbury were still in that apartment.

Towards the end of this abnormal experiment an unlooked-for event of a dramatic kind had occurred. When almost everybody had been operated upon, the door opened once more and the shuffling of feet was heard in the passage. Presently a sofa was deposited in the doorway by four servants. On it, propped up with pillows and covered with shawls, was a young girl. Her face was very pale, very wan, but very beautiful. Upon the pure marble of her brow the clustering brown hair stood out conspicuously. Her nose was nearly straight. Her bloodless lips of beautiful outline. Lady Dubnock held one of her hands and Mrs. Bescott the other; and her wasted and statuesque form was upon the couch, but her large blue staring eyes seemed gazing into some strange and distant regions. Soon Mrs. Bescott grew fussy, and begged the London Inspector to have her removed, as the draught of air from the open window might do her considerable harm. At this moment the young girl's eyes seemed to wander listlessly towards the object in the centre of the room. This was the four-post bedstead, which, with its heavy curtains drawn close, stood out sinister, conspicuous, pregnant with suggestion. Everybody had known what those curtains concealed; indeed, that subtle artist, Inspector Grice, had relied much on this "incident" in the composition of his picture. Suddenly much of the significance of the scene seemed to dawn upon the young girl; her pale lips parted, and a look weird, startling, inscrutable, was in her eyes. This enigmatic appearance was caught by the clever Mr. Orlando J. Cleeve before the couch could be removed.

By-and-by Squire Bescott, accurately balanced between dignity and curiosity, came in to ask after Mr. Grice's plan.

"Well, Inspector, have you made any discoveries? Has your somewhat abnormal plan been successful?"

"Well, Squire, it will be for the Colonel to draw his conclusions. The negatives, too, will have to be transferred before we can see what they are like." And Inspector Grice held up a glass to the light, and the Squire was able to detect a washy likeness of the fat cook.

Whilst Squire Bescott was explaining to his inquisitive wife that the London detective's stroke had apparently failed, that worthy and Mr. Orlando J. Cleeve, each with a negative in his hand, were standing near the window which had been broken open the night of the crime.

"This is queer, and a sell," said the taciturn London officer.

"This is also very, very queer?" said his companion. The photographs represented, the one a calm gentleman in deep mourning, and the other a beautiful female face bearing an expression of enigmatic and startled terror.

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## CHAPTER IX.

Inspector Grice makes an Arrest.

WHEN an ancient Roman was buried the figures of his ancestors in waxen masks were present to greet him. To-day the little church of St. Mary's is crowded to suffocation, and a dead Kingsbury has come into the presence of his ancestors. Stone crusaders with stone crossed-legs, stone royalists with stone lace, stone courtiers with stone wigs are around, all wearing masks of stone. Faded crosses of green leaves and pinched holly berries with mottoes of wool and cardboard still decorate the church. These were put up by the Miss Bescotts and the clergyman's wife in honour of Christmas day. On that occasion the Rev. Chandos Huxtable, the rector, preached to a very distinguished little congregation of Sadducees without making the most nervous Felix tremble.

But there are huge earth rockings even in the lives of Bescotts and Chandos Huxtables, strange heaven coruscations that reveal for a moment the infinitely great to the infinitely little. And to the minds of villagers (of low and high degree) an event of the sort that newspapers call "terrible tragedies" was perhaps as effective as any other. That tragedy was now in their actual presence, boarded and nailed carefully up, soldered with liquid lead—black, mysterious, cloaked in velvet.

Poor Captain Cordingly, in very tight black trousers, and with a jet horse-hoof pin in his black scarf, is in a very bewildered state of mind. What is the secret veiled away by that heavy drapery? The notion that Dawkins, the groom, committed the murder has gradually waned amongst the household of the High Elms; and an idea has got abroad that the London detective has discovered something by means of his very theatrical stratagem. Who does he suspect? Passive suspense was painful, but active speculation led to deductions that were more painful still.

"There is a natural body and a spiritual body."

Thus rang out the voice of the intoning clergyman. Were those words in the Bible? If so, why did the sculptor stick on the tomb of Sir Clarendon Kingsbury over there a number of winged babies' heads? Near the Captain was Sir Frank looking collected, but pale. Captain Cordingly had an immense secret admiration for the baronet. Was he not unapproachable as a rider, a dead shot, and singularly high bred in manner and looks? Had he not earned Crimean medals and an immense reputation for pluck, intelligence, self-control? Was not all this pleasantly dashed with a slight *suspicion* of wickedness, as the French would call it? In short, Sir Frank Kingsbury was the ideal of Captain Cordingly brought from dream regions into the actual world. What did this astute person think about this mysterious business? Nothing could be learned from that impassive countenance. One more Kingsbury seemed to have brought a mask to the family gathering.

Just before the funeral procession started, Squire Bescott had been



stopped by the Professor, who whispered something in his ear. Had this something anything to do with the murder? It caused the Squire to put on a very grave face. The air was heavy and the morning muggy. The Captain felt half choked with the smell of those dreadful undertaker's gloves. The sense of oppression was perhaps moral as well as physical. There was a storm in the air.

It was a relief to get out into the church-yard. Sir Rupert Kingsbury had given orders in his will that he should be there buried. By the heaped up clay of the grave stood Inspector Grice. The yokels, with blue and red bandanas round their necks, stared as much at him as at Sir Frank. The words, "Earth to earth!" were read out, and these two characters of our little drama approached a trifle nearer the one to the other. Is it not usual at this stage of the ceremony to throw little clods of clay on to the coffin? When the service was completed, Captain Cordingly, who was standing near, overheard the following dialogue—

"Sir Frank Kingsbury—an unpleasant business—I've got to take you in charge."

"Good Heavens—me!" said Sir Frank, horror-struck.

"Yes; the warrant is made out by Mr. Jeudwine. It's all in order."

"No doubt."

"Would you like to walk to the station-house with the Captain here. It would divert the attention of these people around."

"Perhaps that would be better."

"I can walk behind if you wish it."

"No, walk with us," said the baronet, briefly.

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## CHAPTER X.

### Before the Magistrates.

THE next morning at eleven o'clock, Sir Frank was brought up before the magistrates. This investigation, like the inquest, took place in the large room of the *Pelican*. It was crammed to suffocation, and a large crowd remained outside all through the day. The news of Sir Frank's arrest had gone abroad far and wide.

Squire Bescott acted as chairman. The Professor, and three other magistrates, were present. A barrister in a wig excited some attention. At a little after eleven, the baronet was brought in. He was still dressed in very deep mourning, and seemed calm enough. On the other hand, a great change had come over the Squire. He seemed worn and anxious. Sir Frank bowed to the magistrates, and was accommodated with a chair.

The Squire now rose up, and everybody in court seemed to hold his breath, so great was the silence. He addressed his brother magistrates in these words: "The prisoner, Sir Frank Kingsbury, is detained on a warrant signed, in the first instance, by Mr. Jeudwine, and afterwards by me. Certain facts—or I should say alleged facts—have been placed before us by an agent of the London police.



We found, that under the circumstances, we could scarcely do less than issue the warrant required. This agent has been present in the neighbourhood ever since the crime was committed. His name is Chivery."

As Squire Bescott uttered these words, the excitement in the court increased enormously. Every one had heard of the famous Chivery; and all were on the tip-toe of expectation to learn what he had discovered. Captain Cordingley exchanged a very significant glance with the Professor on the bench. The announcement was certainly a surprise to both these worthies.

"I have also to notify," pursued the chairman, "that owing to the public excitement about the murder—I mean in reference to the dastardly deed—the Solicitor to the Treasury has sent down an eminent Queen's Counsel, Mr. Brophy, to conduct the prosecution. I might rather, at this stage, say the investigation. Mr. Brophy, the bench will be glad to hear your statement." This last sentence was addressed to the barrister in the wig, and the excitement increased immensely.

Mr. Brophy, Q.C., rose up, and gave his gown a little tug. He then addressed the magistrates in these words:—

"Your worships, I feel it necessary to make a short preliminary statement to you before calling witnesses, as the circumstances of the case are a little abnormal. You are aware that when officials interested in the detection of crime, hear of a murder, the first question that suggests itself is the question of motive. Who gained most by the death of Sir Rupert Kingsbury? Thirteen thousand a year and a baronetcy! It is to be confessed that *prima facie* the prisoner seems to have had most motive to commit such a crime. This fact struck the London officials when the crime was first reported to them, and they remembered that Sir Frank Kingsbury was Chief Constable of the county. It therefore followed that the principal task of investigating into the circumstances of the crime, was in the hands of the man that had most motive to commit it, and this gentleman was known to the police as being very clever, an exceptionally sagacious police-officer, who had at one time of his life had the reputation of being a little wild. This rendered great caution necessary, and it was in consequence resolved that an agent should be at once sent down to pursue a line of investigation distinct from that of the county constabulary. This task was entrusted to a very clever detective, Superintendent Chivery. His evidence is very important.

"I will give you a sketch of the facts of the case—I fear, at some length. A complicated business, like the present, is not to be disentangled in a few moments. On the 26th December, Sir Rupert Kingsbury was found murdered in his bed, as you are well aware. Certain indications which will be detailed to you at some length by various witnesses, induced the conclusion that an ordinary burglar, in complicity with some one within the house, had committed the crime. A set of diamonds of great value was missing. The room had

evidently been thoroughly ransacked. The implements of the burglar were found in the verandah. A pane, removed from the window, and a large hole in the shutter, showed that ingress had apparently been obtained through the glass doors which led to this verandah, and the outside. Those doors were found wide open when the crime was first discovered.

"But there was some more very important evidence, which I do not hesitate to say, more than any other evidence induced the belief that the criminal, or, if there were more than one, one of the criminals, at any rate, must have come from the outside. A heavy fall of snow had taken place in the night. The snow began to fall at half-past two, and it was thought this left the actual hour of the crime in very little doubt. In this snow were footprints, the impressions of a man's boot. Of these footprints there were two lines, one extending from certain ponds or "canals," as they were called, and coming to the very door of the room of the murdered man, the footprints of a man walking towards the house. There was another line, that of receding footsteps in the direction of the ponds. Of these the advancing footsteps were much fainter than the receding footsteps. Here are photographs of some of them, and models in plaster of Paris. Inspector Wiggin consequently came to the conclusion that the advancing footsteps must have been in existence at least an hour before the receding footsteps, and that consequently the individual to whom they belonged was an outsider, who first came and then went away. On this fact was based the first theory of the crime.

"I, on the other hand, hope to prove conclusively to you that the footprints were those not of an outsider, but an *inmate of the house*."

In pronouncing these last words, Mr. Brophy, who had been talking hitherto in an easy colloquial tone, suddenly adopted a measured solemnity that sent a creeping, uncanny thrill through the audience.

"This conclusion, your worships," pursued Mr. Brophy, "is the result of certain discoveries made by the London detective. He shall detail them to you in person. 'Call Jacob Chivery.'" As Mr. Brophy uttered these words the excitement of his hearers increased immensely.

There was some confusion near the doorway, for the Court was so full that it seemed quite impossible that even the hydraulic force, still less the police force, could squeeze into it another human being. However, the energetic constables managed to form a lane at last, and in walked—Mr. Orlando J. Cleeve.

He seemed much the same as usual. He still wore his shabby brown shooting jacket, his intaglio, his ulster lined with rich fur. He walked briskly to the table where the magistrates were seated, and was sworn in by the clerk.

"Are you Superintendent Chivery of Scotland Yard?" said Mr. Brophy.

"I am."

"Were you sent down to inquire into the circumstances of the murder of Sir Rupert Kingsbury?"

"I was."

"Will you kindly tell the Court anything that you have discovered?"

"I must tell you, your worships," began the detective in an embarrassed manner, "that it was settled at the Yard that my inquiry should be distinct from that of the county constables. Some disguise was therefore necessary, and I thought of that of a travelling photographer. His apparatus is useful on these occasions. I arrived at Thorpe Magna at a very early hour, and from the gossip around I soon mastered a few of the main facts of the case. I at once pushed on to the High Elms, leaving my trap to follow in charge of a boy. I saw at once that the question of footprints was one of vital importance, and that no time was to be lost. I entered the grounds, and keeping out of sight as much as possible, I got into a pheasant covert, whence I could get a snug view of the line of footsteps between the ponds and the house. There they were very distinct and clearly cut out, and I was able to examine those nearest the "canals" without disturbing the snow around. A boot—a small boot—first going, and then, after an hour or so, returning. It seemed to do away with any idea about Sir Frank being implicated in the crime.

"In front of me, at forty yards' distance, was a strong and tall hedge, and to pass it there was one of those ladder stiles. I do not know if my language is accurate. Three high steps and you are on the top, three more and you are on the other side. Here is its photograph.

"I found that I could get near this stile by keeping along the slope of a ditch; and that I could examine the footprints here also without disturbing the snow around. I crept along the side of this ditch and reached the stile. And soon I was in possession of some startling evidence. The footprints were the footprints of an individual who had fastened a pair of boots on his feet with the *toes where the heels ought to have been*." This announcement increased the excitement which was now quite painful.

"The portion of the evidence which has reference to these inverted footmarks is so very important that, if you will allow me, I will illustrate it practically. Constable Enoch is in the next room. He has put on a pair of boots in the way I conceive the boots must have been worn by the individual who left his footmarks in the snow. It is not as easy as you might imagine to invert a pair of boots. I had to cut away all the upper leather and leave nothing but the soles. These were then affixed to a small pad, and then tied to the feet with thongs. May I send for Constable Enoch, and then you will quite understand what I mean?"

A discussion here ensued amongst the magistrates, assisted by the Clerk. Squire Bescott by and by announced their decision:

"We leave you at full liberty to state your case in your own way, Superintendent. Such illustrations are common in a Court of Justice."

These words, pronounced in judicial tones by the Chairman, had the effect of producing Constable Enoch. He was requested to mount upon a table to show his feet. A titter ran through the audience at the spectacle.

"You see," said Mr. Chivery, "the boot-soles are much smaller than the constable's feet. They are fixed to the region of the toe; and the heel is uncovered. Hence the use of the pad. If you want to walk about after this fashion, with boot-soles *very much smaller than your own feet*, this seems to me the only plan you can adopt. You see the constable can walk fairly well on the points of his toes; and the impression of his feet in snow would probably be after the fashion of the footprints in these photographs."

The photographs and models were again examined, and Constable Enoch made a step or two in illustration.

"But suppose you came to a stile or ladder with a step, at least two feet from the ground, how are you to step it down, and still preserve the small and neat impression? This was the unexpected difficulty encountered by the assassin. Observe, there are only two ways of descending this long step. I place a chair on the table, and the constable shall stand upon it."

Constable Enoch stood on the chair as desired.

"The first way," resumed the detective, "is to step down toe-forwards, as the constable is doing now. You see the toe points downwards considerably. There he has made his step, and must have come down with some violence into the snow. He would have made a large slanting mark, the slant being upwards, towards the stile behind him. Observe, it would have been quite impossible to conceal here the fact, that he had an inch of heel projecting beyond the boot-sole.

"I produce a cast in plaster of Paris, of an impression of the footprint of the man who visited the bedroom of Sir Rupert Kingsbury on the night of the 26th January. It is an impression found immediately under the ladder stile before alluded to, and on the side of the ponds. You see it slants upwards, towards the stile, in the way in which, as I have shown, we might expect it to slope. You see it is *very long*, and you see there is a plain impression of an extra piece of heel covered apparently only by a sock." The plaster impression was examined by the magistrates with much eagerness.

"The second way of stepping down a step about two feet high," resumed the detective, "is to step down backwards with your heel to the front. This was the proceeding adopted on the other side of the stile. See, the constable shows you how that also is to be accomplished. The toe is still kept pointing downwards, but the slant is necessarily reversed. It is possible in this way to avoid betraying the extra inch of heel, supposing you have it; but the impression that you make is still suspicious. A man trying both these expedients with boots fixed on in the ordinary way, would have made the long and descending impression with the toe downwards, and the cautious backward step, with the toe upwards. Here is the

impression of the second footstep, likewise in plaster of Paris." Another cast was produced, which was also carefully examined by the magistrates.

"Now, tell us this, Superintendent," said Mr. Brophy, "did you examine the scene of the murder on that particular morning?"

"I did, sir."

"Did you make any important discovery?"

"Well, sir, you are aware that the ransacked room, and the abstracted money and diamonds, had induced Inspector Wiggin to believe that the case was an ordinary burglary. I obtained admission to the bedroom in the disguise of a photographic artist, and I at once came to the conclusion that the burglary theory would not hold water. In a short time I made a discovery. Half-way between Sir Rupert's bedroom, and that of Sir Frank—for I must tell you that these bedrooms were contiguous—I detected in the verandah a sinking in the snow which had drifted near the house. I examined this small sinking, and found that it was caused by some blood mixed with water having been thrown there."

"You say thrown, Superintendent?" said Mr. Brophy.

"My impression is, that it must have been thrown."

"From the bedroom of Sir Frank, think you, or that of Sir Rupert?"

"I am unable to say; but I examined the jugs and bottles on Sir Rupert's toilet-table, and they have not been touched."

"Did you try to preserve some of this discoloured snow?"

"I did, and produce it in this small bottle. It has been analysed by Dr. Amesbury of the London Hospital, and pronounced to contain pellicules of blood."

"Did you find anything else that had escaped the search of the constables?"

Yes, this valuable antique ring. It was found upon the spot here marked, with a cross upon the plan.

"Have you any idea how it got there, superintendent?" said Squire Bescott, when the magistrates had examined the mark indicated.

"No, I am puzzled." It is considerably removed from what I call the theatre of operations of the criminal."

"And now, Superintendent," said Mr. Brophy, with unusual solemnity of manner, I want to ask you a very important question—"did you take part in the examination of the wardrobes and effects of the prisoner?"

"I did."

"Tell the bench if you made any discovery."

"Three weeks ago the prisoner had a certain suit of grey tweed, shooting-coat, waistcoat, and trousers, all cut off the same piece. Of this suit the trousers are alone to be found. Upon them is a minute stain. It has been examined by Dr. Amesbury, and pronounced to be blood."

"Dear me," said the Rev. Chandos Huxtable, "that, in the absence of the coat and waistcoat, is remarkable. Do you tell us what you cannot find the latter garments?"

"No, we have looked everywhere."

"Do you produce a dagger?" said Mr. Brophy, turning over the pages of his brief.

"I do."

"I may mention," said Mr. Brophy, handing over the weapon produced to the magistrates, "that we shall be able to prove by-and-by, that this weapon is the personal property of the prisoner, and that it was found under very remarkable circumstances. Tell us, Superintendent, is there anything remarkable about this dagger?"

"The point of it, for about an inch and a half, is discoloured and rusty. It has been subjected to chemical analysis, and the mark has been found to be due to blood." This dagger had become so famous in the journalism of the country, that all made great efforts to see it.

"One more question, Superintendent," said Mr. Brophy, in a languid tone, that distinguished him when he was most dangerous, "Do you produce a letter?" Mr. Brophy made a little pause before pronouncing the word, and scanned the brief once more with his spectacles, as if to refresh his memory on the matter of some detail that was so insignificant that it had escaped him.

"I do."

"Have you anything to tell the court about this letter?" said Mr. Brophy, still keeping the comedy tone of one who is dealing with an insignificant matter.

"The letter consists of a bank-note folded up in an envelope, a bank-note for fifty pounds."

"Where was it found?"

"At Wensford, a village in this county. It was addressed, 'Joseph Wilmington, Esq., post-office, Wensford.'"

"Who found it?"

"The post-mistress told the police that the handwriting was very like that of Sir Frank Kingsbury. A warrant was obtained, authorising us to detain the packet. The handwriting has not yet been submitted to Mr. Crambo the expert." This remark produced an immense sensation in court.

"In due course of time," said Mr. Brophy, still keeping up his grim comedy about the pretended insignificance of this business of the note, "I shall have further to show you, your worships, first: that this bank-note was in the possession of Sir Rupert Kingsbury on the 22nd December; secondly: that a small stain noticeable upon it in the left-hand upper corner, is believed by Dr. Amesbury of the London Hospital, who has examined it, to be a bloodstain."

Superintendent Chivery was asked many other questions; but I have detailed all that was most important in his statement.

Several other witnesses were examined, the two medical men, Inspector Wiggin, Captain Cordingley. All of importance in their testimony is already known to the reader. There being no time to complete the case against the prisoner that afternoon, Mr. Brophy asked for a remand. The magistrates consulted together for a



little time, and then the prisoner, who had been removed, was once once more brought into court.

"Sir Frank Kingsbury," said the Squire, "we feel it quite necessary that this case should go on, at least until we have heard all the evidence in the hands of the police."

"As it has gone on thus far, Mr. Bescott," said Sir Frank, in a clear voice, "I am the last person in the world to wish to see it prematurely arrested."

*(To be continued.)*

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THE UTILITY OF SPIRITUALISM.—When the circulation of the blood was first discovered and announced by William Harvey, there were but few physiological believers in it, and it is said that no physician of the time above forty years of age ever did believe in it; but to-day, the very first thing which a physician does when summoned to the bedside of a suffering patient is to endeavour through the pulse to ascertain the condition of that patient's circulation. So with Spiritualism; it seemed a very trifling fact that raps were made in the presence of a humble family in Western New York, but behind the rap was the spirit that made it, and behind that the law by which it was done, and by which a thousand varying manifestations were to be made. The child then born has grown to a lusty manhood, and already justifies his babyhood and our Mother Nature that produced him. Spiritualism proves to be a fact out of which proceed uses incalculable.—DENTON.

SPIRIT COMMUNICATIONS NOT INFALLIBLE.—There are those who consider that a spirit message or communication is necessarily infallible, and by blindly accepting all that spirits teach as gospel, sooner or later get deceived, and retire in disgust from the subject. This is altogether a mistake. Spirits are but disembodied men and women, and the mere change by death from one sphere of existence to another, though in some measure conferring higher and clearer powers and perceptions, does not make them any better or any worse—neither more nor less reliable. The same discrimination and common sense should be brought to bear upon the subject as is brought to bear upon affairs of everyday life, and we are no more bound to implicitly trust to everything a spirit may say than we are obliged to accept the advice of any casual acquaintance we may meet in the street. We know that many men in the body wilfully deceive and lead astray their fellows, and it is equally certain that men out of the body have done and still will do the same if we choose to surrender our reason to them and be wholly guided by their advice. Of the two classes of investigators, the one who blindly accepts as infallibly true all communications from the spirit world is probably far more likely to be deceived and led astray than the confirmed devil-fearer, who only sees in each and every spirit an emissary of Satan.—J. S. FARMER.